THE
MONTHLY REVIEW,
For JUNE, 1800.

ART. I. *An Account of an Embassy to the Kingdom of Ava*, sent by the Governor-General of India, in the Year 1795. By Michael Symes, Esq. Major in his Majesty's 76th Regiment. 4to. pp. 500. 2l. 2s. Boards. Nicol. 1800.

AT the northern extremity of the vast peninsula which separates the Gulph of Bengal from the Chinese Sea, the Birman nation occupies a fertile region, denominated by European geographers, from the name of its former capital, the kingdom of Ava. On the west, a range of lofty mountains inclose the maritime country of Aracan; the flat lands of Pegu, on the south, define the antient boundaries, without limiting the present power, of the Birman empire: the distant dependencies of Siam, and the woody confines of China, mark its eastern extremity; while the northern mountains shelter a hardy race, who continue to assert the independence of their hills, under various native princes. After having laved the Chinese province of Yuman, the Iravati * enters the Birman country, where it receives the Keenduem, and rolls a rapid stream through the whole extent of Ava and Pegu; where, by a number of mouths, it discharges its waters in the Bay of Bengal. These countries have hitherto been impervious to the penetrating eye of philosophic research; and though in the immediate vicinity of the British dominions in India, no intercourse was established between the governments. Rumour spoke of battles, of revolutions, and of conquests; and their reality was attested by multitudes of fugitives, who sought refuge in the frontier provinces of Bengal from the sword of the conqueror: but the scenes and the actors were unknown, and the events excited little interest in our European settlements. Such was the situation of affairs, when, without

* Our readers will recollect that, in the orthography of Oriental proper names, we usually adhere to the mode adopted by Sir William Jones.

any previous intimation, in the year 1794, an army of Birmans entered Chittagong in a hostile manner, and encamped on the Company's territories.

Several centuries have witnessed the conflicts of the Birman and Peguvian nations; and fortune has frequently changed sides in the contest. In 1744, a century of actual, if not undisputed supremacy, seemed to confirm to the former a lasting superiority: but in that year the King of Pegu, throwing off the yoke, expelled the Birmans from his dominions: the warfare which ensued added to their misfortunes; and in 1752 a period was put to a long line of Birman monarchs, by the conquest of the whole territory, and the death of the sovereign. The intrepid valor and military talents of Alompra, a Birman of low extraction, now rescued his countrymen from a foreign yoke; though he aspired not to the praise of seating the posterity of his deceased sovereign on a throne which he might bequeath to his own. In 1753 the Peguvians were expelled from Ava; and, in the course of a brilliant reign, of seven years duration, Alompra reduced the whole of the Peguvian territory to his subjection, and carried his arms to the gates of the capital of Siam, when death put a period to his exploits in 1760. Minderagee Prau, who now fills the throne, is the son of that conqueror. In 1783 he subdued the neighbouring maritime country of Aracan, and has retained the conquests of his father, consisting of Pegu, and the coast of Siam, as far south as the port of Mergui;—'indisputably pre-eminent among the nations inhabiting the peninsula; possessed of a territory equal in extent to the German empire, blessed with a salubrious climate, and a soil capable of producing almost every article of luxury, convenience, and commerce, that the East can supply.'

The irruption of an armed force into the territories of the English East India Company was for the apprehension of persons guilty of piratical practices on the coasts of Aracan. The offenders were delivered up to public justice by the Bengal Government, after their guilt was established by trial: but the previous departure of the invaders was required as a preliminary. This period seemed, to the Governor-General, favorable for the establishment of an intercourse between the States, and the adjustment of commercial arrangements; and in his comprehensive mind, we may suppose, the interests of science were not entirely overlooked. An embassy to the court of Ava was projected, and Major Symes was selected as the ambassador. Such of our readers as followed us to the palace of Gondar, under the guidance of Mr. Bruce, and those who accompanied us more recently with Sir George Staunton to the court of the Chinese

Chinese monarch, will not be very unwilling to visit the hitherto unexplored seat of the Birman empire.

Major Symes embarked at Calcutta on the 21st of February 1795, on board the Sea Horse, Capt. Thomas, accompanied by Mr. Wood, assistant and secretary; Dr. Buchanan, surgeon to the mission; a military guard, and suite; the whole party consisting of 70 persons. On the 5th of March, they landed at Port Cornwallis, a settlement lately formed by the Company on the Andaman Islands. They are a continuation of the Archipelago, which extends from Cape Negrais to Sumatra. The great Andaman is about 140 miles in length and 20 in breadth: the whole island is covered with a thick forest, and inhabited by a race of negroes in the lowest stage of human existence; whose configuration and language bear no analogy to those of the inhabitants of the surrounding continent, or neighbouring isles. Their number is from 2 to 3000, and their sole occupation is that of fishing, on which they depend for a scanty and too frequently a precarious sustenance. The quantity of rain which fell at Port Cornwallis, during seven months, is stated to be not less than 98 inches. If the observation be correct, the fact is not a little extraordinary.

In the middle of March, the deputation reached Rangun, the principal sea-port in the Birman dominions; where, after considerable delay, arising from the jealous caution of the municipal officers, it was determined that the ambassador should wait on the viceroy of the province, who resides at Pegu, until orders should arrive from the capital, relative to the mode of conduct to be observed towards the embassy. The distance by water is about 90 miles; and the interjacent country seemed to have been nearly depopulated by the long series of wars which it had sustained. Pegu, the antient capital of a state formerly independent, was razed to the foundation when captured by Alompra, who spared only the religious edifices. Its Sanscrit name was Hungsavati, (the emblem of which is the goose,) and its position on the globe was fixed by accurate observations at 17° 40′ north lat. and 96° 11′ 15″ east longitude.—The present inhabitants do not exceed 6000, though the prince now on the throne encourages the re-establishment of the city, which is now principally impeded by the superior local advantages of Rangun for foreign commerce. The reception which the English ambassador experienced from the viceroy was conformable to that reserved politeness, which uniformly characterized the behaviour of the Birman officers. On his arrival, the conclusion of the year was celebrated by a variety of sportive amusements; boxing, wrestling, and fire-works, were of the number; at all of which he was invited to attend. A

drama was also performed; the subject was borrowed from an epic poem in Sanscrit, celebrating the loves and the misfortunes of Rama and Sita; and the actors acquitted themselves in no despicable manner. A temple of great antiquity, and singular architecture, dedicated to Sumadu, (the golden Madu,) which our author conceives to be a corruption of Mahadeva, still exhibits its fading grandeur to its diminished votaries.—After a residence of three weeks in this city, Major Symes returned to Rangun.

The foundation of Rangun was laid by Alompra, a few years before his death, near the site of a celebrated temple dedicated to Sudagon, (the golden Dagon,) and on that (as far as it could be traced by tradition,) of an antient city called in the Pali, or sacred language, Singunterra. The liberal policy of the Birman government, in the encouragement of commerce, and in the toleration of every religious sect, has produced its natural effect in the rapid population and flourishing circumstances of this new city. There are 5000 registered taxable houses in the town and suburbs; and if each house be supposed to contain six people, the estimate will amount to 30,000. In the same street may be heard the solemn voice of the muezzin, calling pious Islamites to early prayers, and the bell of the Portugueze chapel tinkling a summons to Romish Christians. The Birmans never trouble themselves about the religious opinions of any sect, nor disturb their ritual ceremonies, provided they do not break the peace, nor interfere with their own divinity, Gautama.

After some time spent at Rangun, while the fate of the embassy was still in suspence, a letter came from the Viceroy of Pegu, with the intelligence that an imperial mandate had arrived, directing that preparations should be made for conveying the English Ambassador and his suite, by water, to the capital; and that the Viceroy himself should accompany them. They left Rangun on the 30th May, and two days afterward they entered the Iravati, on which the whole subsequent navigation was performed. The rapid current of the stream rendered the journey tedious, and extremely laborious to the people of the boats. The banks of the river presented great variety of scenery; sometimes an unproductive waste of desolate country; sometimes large cities, with their gilded temples and grotesque architecture, extended along the sides; sometimes commodious villages, seated on the shore, combined the labours of the husbandman with the more lucrative occupations of commerce; and frequently the banks were shaded by groves of pipal and mango trees, while the distant mountains of Aracan appeared covered with forests of lofty teak. At Yainangheaum (or Petroleum Creek) a piece of stone was brought

brought to the author, which he was assured had been petrified wood. He says: 'I picked up several lumps of the same, in which the grain of the wood was plainly discerned; it was hard, siliceous, and seemed composed of different lamina. The Birmans said it was the nature of the soil that caused this transmutation; and added, that the petrifying quality of the earth at this place was such, that leaves of trees shaken off by the wind, were not unfrequently changed into stone, before they could decay by time.'—The face of the neighbouring country was sterile, and the trees were stunted in their growth.—The pits which supply the whole empire with oil are some miles inland; the ground which yields it is farmed by government. The pit which the author inspected was 37 fathoms deep, but the depth of Petroleum could not be ascertained.

At Tirupmeu (Chinese Town), the Keenduem joins the Iravati, after having divided the country of Cassay from that of Ava; it is reported to have its source in a lake three months' journey to the northward, and is navigable as far as the Birman territories extend. 'As our distance from Amrapura diminished, towns and villages recurred at such short intervals, that it was in vain to inquire the name of each distinct assemblage of houses; each, however, had its name, and was for the most part inhabited by one particular class of people, professing some separate trade, or following some peculiar occupation.' The seat of government, and with it the inhabitants of Aungwa, or Ava, have been removed thence to Amrapura, by the caprice, superstition, or policy of the reigning monarch. Ava is totally deserted, and the walls are mouldering to decay. The new capital is seated some miles higher up the river, on the banks of a lake which communicates with the Iravati. 'On entering the lake, the number of boats that were moored as in a harbour, to avoid the influence of the sweeping flood, the singularity of their construction, the height of the waters, which threaten inundation to the whole city, and the amphitheatre of lofty hills that nearly surrounded us, altogether presented a novel scene, exceedingly interesting to a stranger.' The absence of the King from his capital gave time to Major Symes to prosecute his inquiries into the manners, laws, and opinions of his new acquaintances,—after he had taken possession of the habitation allotted for the embassy; which was furnished in every respect conformably to the Birman notions of convenience and comfort, and situated near a mansion occupied by ambassadors from the provincial government of Yunan in China.

The Birmans, says the author, are Hindus; not votaries of Brahma, but sectaries of Buddha. It is to be lamented that the

Major has not informed us whether the traditionary history of this personage, preserved by his votaries, corresponds with the inscriptions discovered in Hindustan. Do the Birmans admit that Buddha was born in Bengal?

'Gautama is said to have been a philosopher, and is by the Birmans believed to have flourished 2300 years ago: he taught, in the Indian schools, the heterodox religion and philosophy of Buddha. The image that represents Buddha is called Gautama, which is now a commonly received appellation of Buddha himself: this image is the primary object of worship in all countries situated between Bengal and China. The sectaries of Buddha contend with those of Brahma for the honor of antiquity, and are certainly far more numerous. The Singalese in Silan are Buddhists of the purest source, and the Birmans acknowledge to have originally received their religion from that island. It was brought, say the priests, first from Silan to Aracan, and thence was introduced into Ava, and probably into China; for the Birmans assert with confidence, that the Chinese are Buddhists.'

Major Symes observes that this assertion was corroborated by the ambassadors from China prostrating themselves before an image of Gautama, in his presence; and by the Bonzes wearing yellow garments, like the Birman priests. The metempsychosis constitutes a part of the system of Buddha: but we wish that the Major had furnished us with some more definite idea of their general belief. Does the mysterious union of the three powers of nature with nature herself, on which the whole Hindu mythology rests, form a part of the Buddhist's creed? Is the worship of the Devata enjoined, and is the mythology of the Puranas admitted or rejected?

The laws of the Birmans, it is here said, like their religion, are Hindu. This matter is also involved in much perplexity; for Major Symes informs us, that the laws of Menu furnished the basis of their national jurisprudence; yet the Birmans are not separated into casts, though this be the fundamental principle of the Indian institutions; abstract it, and the whole fabric vanishes into air. Again, the Birmans require celibacy in the priesthood; and this unnatural injunction removes their system still farther from any similarity with that of the Brahmans, with whom celibacy is a crime, and want of children an irreparable misfortune, in both worlds.

'The Birman system of jurisprudence (says Major S.) is replete with sound morality, and in my opinion, is distinguished above any other Hindu commentary for perspicuity and good sense; it provides specifically for almost every species of crime that can be committed, and adds a copious chapter of precedents and decisions to guide the inexperienced, in cases where there is doubt and difficulty. Trial by ordeal and imprecation are the only absurd passages in the book; but on the subject of women it is, to an European, offensively indecent;

cent; like the immortal Menu, it tells the prince and the magistrate their duty, in language austere, manly, and energetic.'

The first commission of theft is not punished capitally, unless the amount stolen exceeds 100l. sterling; capital sentences decreed by inferior magistrates are revised first by the grand council, and afterward by the King, before punishment is inflicted; an appellate jurisdiction exists also in civil causes.

The ceremonial of the Birman court is ascertained with much precision and exactness. The dresses indicate the rank of the wearer. There are no hereditary dignities: but the order of nobility which accrues from official distinctions is marked by the tsaloe or chain, of which there are different degrees, distinguished by the number of strings, or small chains, that compose the ornament.

'The court dress of the Birman nobility is very becoming; it consists of a long robe, either of flowered satin or velvet, reaching to the ankles, with an open collar and loose sleeves; over this there is a scarf, or flowing mantle, that hangs from the shoulders, and on their heads they wear high caps made of velvet, either plain, or of silk embroidered with flowers of gold, according to the rank of the wearer. Ear-rings are a part of male dress; persons of condition use tubes of gold about three inches long and as thick as a large quill, which expands at one end like the mouth of a speaking trumpet.'—

'The Birmans in their features bear a nearer resemblance to the Chinese than the natives of Hindustan. The women, especially in the northern part of the empire, are fairer than Hindu females, but not so delicately formed; they are, however, well made, and in general inclined to corpulence: their hair is black, coarse, and long. The men are not tall in stature, but active and athletic; they have a very youthful appearance, from the custom of plucking their beards instead of using the razor: they tattoo their thighs and arms into various fantastic shapes and figures, which they believe operate as a charm against the weapons of their enemies. Neither the men nor women are so cleanly in their persons as the Hindus of India, among whom diurnal ablution is a religious as well as a moral duty.'

'Marriages among the Birmans are not contracted till the age of puberty; the contract is purely civil; and the law prohibits polygamy, though concubinage be admitted. They burn their dead on a funeral pile six or eight feet high, made of billetts of dried wood, laid across, with intervals to admit a circulation of air, and increase the flame. The priests walk round the pile, reciting prayers to Gautama until the fire reaches the body, when the whole is quickly reduced to ashes: the bones are afterwards gathered and deposited in a grave. Persons of high distinction are embalmed, and their remains preserved six weeks or two months after decease, before they are committed to the funeral pile.'—

'Of the population of the Birman dominions, I could only form a conclusion, from the information I received of the number of cities, towns, and villages in the empire; these, I was assured by a person

who might be supposed to know, and had no motive to deceive me, amount to 8000, not including the recent addition of Aracan. If this be true, which I have no reason to doubt, and we suppose each town on an average, to contain 300 houses, and each house 6 persons, the result will determine the population at fourteen millions, four hundred thousand. Few of the inhabitants live in solitary habitations; they mostly form themselves into small societies, and their dwellings thus collected compose their ruas, or villages; if, therefore, we reckon their numbers, including Aracan, at seventeen millions, the calculation may not be widely erroneous; I believe it rather falls short of than exceeds the truth.'

The tithe of all produce, and of foreign goods imported, constitutes the revenue of the state, and is mostly levied in kind; the salaries of the officers, and allowances to the royal family, are paid by assignments of land; and the coffers of his Birman Majesty are supposed to be extremely well supplied. The Birmans may be denominated a nation of soldiers, but the regular military establishment only consists of the royal Guard, and such as are necessary to preserve the police. When an army is to be raised, the provincial courts determine the number which each place must furnish, with a reference to the relative population. The most respectable part of their military force is their establishment of war boats. —The appearance and vigor of the natives bore testimony to the salubrity of the climate; the seasons are regular; and the extremes of heat and cold are seldom experienced.

'The soil of the southern provinces of the Birman empire is remarkably fertile, and produces as luxuriant crops of rice as are to be found in the finest parts of Bengal. Farther northward, the country becomes irregular and mountainous; but the plains and vallies, particularly near the river, are exceedingly fruitful; they yield good wheat, and the various kinds of small grain which grow in Hindustan; as likewise legumes, and most of the esculent vegetables of India. Sugar canes, tobacco of a superior quality, indigo, cotton, and the different tropical fruits, in perfection, are all indigenous products of this favoured land.'—

'The kingdom of Ava abounds in minerals; six days journey from Bamu, near the frontiers of China, there are mines of gold and silver; there are also mines of gold, silver, rubies and sapphires at present open on a mountain near the Keenduem; but the most valuable and those which produce the finest jewels are in the vicinity of the capital. Precious stones are found in several other parts of the empire. The inferior minerals, such as contain iron, tin, lead, antimony, arsenic, sulphur, &c. are met with in great abundance; amber, of a consistence unusually pure and pellucid, is dug up in large quantities near the river. Diamonds and emeralds are not produced in any part of the Ava empire; but it affords amethysts, garnets, very beautiful chrysolites, jasper, loadstone, and marble.'

The

The marble is equal to the finest which Italy produces, but it is appropriated solely to compose the images of Buddha.—The Birmans, like the Chinese, have no coin; silver in bullion, and lead, are the current monies of the country.—In the following passage, the author contrasts the national character of this people with that of their western neighbours:

'Notwithstanding the small extent of the barrier which divides them, the physical difference could scarcely be greater, had they been situated at the opposite extremities of the globe. The Birmans are a lively, inquisitive race, active, irascible, and impatient; the character of their Bengal neighbours is too well known, as the reverse, to need any delineation; the unworthy passion of jealousy, which prompts most nations of the east to immure their women within the walls of a haram, and surround them with guards, seems to have scarcely any influence over the minds of this extraordinary and more liberal people. Birman wives and daughters are not concealed from the sight of men, and are suffered to have as free intercourse with each other as the rules of European society admit; but in other respects women have just reason to complain of their treatment among the Birmans; they are considered as not belonging to the same scale of the creation as men; the evidence of a woman is not considered as of equal weight, nor is she allowed to ascend the steps of a court of justice.'

The difference is indeed remarkable between the nations, in their treatment of the sex; for the Birman women are employed in the most laborious offices, without any idea of seclusion. The author saw a woman of rank at Rangun, wife of the Governor of Dalla, who superintended the building of a ship, and spent most part of her time with the artificers, to keep them to their duty.

'The Birmans in some points of their disposition, display the ferocity of barbarians, and in others, all the humanity and tenderness of polished life: they inflict the most savage vengeance on their enemies; as invaders, desolation marks their track, for they spare neither sex nor age; but at home they assume a different character; there they manifest benevolence, by extending aid to the infirm, the aged, and the sick; filial piety is inculcated as a sacred precept, and its duties are religiously observed. A common beggar is no where to be seen: every individual is certain of receiving sustenance, which, if he cannot procure by his own labor, is provided for him by others.'

The Birman month is divided into four weeks of seven days each. The names by which the days are distinguished are in all probability those of the planets, following the same arrangement as prevails in Europe: as we infer from observing the Sanscrit names of the planets Mercury, Venus, and Saturn, for Wednesday, Friday, and Saturday. The other names are either peculiar to the Birmans, or have been imperfectly

caught by Major Symes; since the Siamese have the same names for the planets, and for the days of the week, with those used by the Brahmans.

'The Birmans are extremely fond both of poetry and music: they have epic as well as religious poems of high celebrity. Some of their professional musicians display considerable skill and execution, and the softer airs are pleasing even to an ear unaccustomed to such melody.'

Major Symes informs us that the Pali, the sacred language of the priests of Buddha, is thought to be nearly allied to the Sanscrit of the Brahmans; and that there is certainly much of that holy idiom engrafted on the vulgar language of Ava, by the introduction of the Hindu religion. The priests have a character peculiar to their sacred language, and another character is used in writing the Birman tongue. The author has exhibited a specimen of both, and has given the Birman alphabet with the corresponding characters in Devanagari; and the sounds which they express in Roman letters. Unhappily, they have been transposed by some inadvertence, for the two latter do not always correspond; of the first, we are unqualified to judge: but the vowels of both are omitted.

The Birman empire appears to include the space between the 9th and 26th degrees of north latitude, and between the 92d and 107th degree of longitude east of Greenwich; about 1050 geographical miles in length, and 600 in breath. It is likely that it may extend still farther north, and the breadth is in many places very inconsiderable. The embassy will probably produce some very important corrections in the geography of that part of Asia, particularly in the origin and course of the rivers which water the eastern peninsula: but we forbear to state them, because they appear still to require future elucidation.

The 30th of August was the day fixed for presenting the English Ambassador to the King of the Birmans. Our limits will by no means admit of detailing the whole ceremonial, previously to entering the palace: but we shall extract some particulars:

'On approaching the gate, the greater part of our attendants were stopped, and not permitted to follow us; and we were desired to put off our shoes, with which we immediately complied. The area we now entered was spacious, and contained the Lotu or grand hall of consultation and of audience; where the Wangis meet in council, and where affairs of state are discussed and determined. Within this inclosure there is an inner court, separated by a brick wall, which comprehends the palace, and all the buildings annexed to the royal residence. Within the gate a troop of tumblers were performing their feats, while dancing girls were exhibiting their graces

in

in the open air, and on the bare ground, to the sound of no very harmonious music. We were next ushered up a flight of stairs into a very noble saloon, or open hall, called the Lotu, where the court was assembled in all the pomp that Birman grandeur could display. On entering this hall, a stranger cannot fail to be surprised at the magnificence of its appearance; it is supported by seventy-seven pillars, disposed in eleven rows, each consisting of seven. The space between the pillars I judged to be about twelve feet, except the central row, which was probably two feet wider. The roof of the building is composed of distinct stages, the highest in the centre. The row of pillars that supported the middle, or most lofty roof, we judged to be thirty-five or forty feet in height; the others gradually diminish as they approach the extremities of the building, and those which sustain the balcony are not more than twelve or fourteen feet. At the farther part of the hall, there is a high gilded lattice, extending quite across the building, and in the centre of the lattice is a gilded door, which, when opened, displays the throne; this door is elevated five or six feet from the floor, so that the throne must be ascended by means of steps at the back, which are not visible, nor is the seat of the throne to be seen, except when the king comes in person to the Lotu. At the bottom of the lattice there is a gilt balustrade, three or four feet high, in which the umbrellas and several other insignia of state were deposited. The royal colour is white, and the umbrellas were made of silk of that colour, richly bespangled with gold. Within this magnificent saloon were seated, on their inverted legs, (the posture of respect,) all the princes and principal nobility of the Birman empire, each person in the place appropriated to his particular rank and station: proximity to the throne is, of course, the most honourable station, and this station was occupied by the princes of the blood and great officers of state. The heir apparent sat on a small stool, about six inches high; the other princes on fine mats. The space between the central pillars that front the throne, is always left vacant, for this curious reason, that his Majesty's eyes may not be obliged to behold those, whom he does not mean to honour with a look.'—

'In a few minutes, eight Brahmans dressed in white sacerdotal gowns and silk caps of the same colour, studded with gold, assembled round the foot of the throne, within the balustrade, and recited a long prayer in not unpleasing recitative; this ceremony lasted a quarter of an hour. When they had withdrawn, the letter from the Governor-General, which I delivered to the Wundoc, was placed on a silver tray in front of the railing, and the reader advanced into the vacant space, and made three prostrations, touching the ground each time with his forehead; he then read, or rather chanted, in a loud voice, what I understood was a Birman translation of the letter. When this was done, the reader repeated his prostrations, and next proclaimed a list of presents for the King. These several readings being finished, he repeated his obeisances and retired; after an interval of a few minutes, an officer advanced, and proposed a question to me, as if from his Majesty; on receiving my answer he withdrew, as it might be supposed, to communicate the reply; and returned in an adequate time

time to ask another: thus he put three separate questions to me, which were as follows; You come from a distant country; how long is it since you arrived? How were the King, Queen, and royal family of England, when the last accounts came from thence? Was England at peace or war with other nations? and was your country in a state of disturbance?'—

'These were all the questions that were proposed, neither the Chinese nor any other person being interrogated. In a few minutes after my last reply had been conveyed, a very handsome desert was brought in, and set before us; it consisted of a variety of sweet-meats, as well China as Birman; pickled tea-leaf, and beetle, formed part of the entertainment, which was served up in silver, china, and glass-ware; there appeared to be not less than a hundred different small dishes; we tasted of a few, and found some of them very palatable; but none of the courtiers partook, or moved from their places.'

At this pretended introduction, the King did not appear; and Major Symes afterward learned that his non-appearance on such occasions was not customary, nor in this case accidental, but that it was predetermined, in order to afford a pretext for reporting that the representative of the English had delivered his dispatches, and tendered tribute, (for so they denominated the presents,) without being honored with an interview by their King. The Ambassador consequently thought it his duty to remonstrate in a very spirited manner, and his expostulations were apparently productive of benefit. The commercial arrangements which he was empowered to propose, being mutually advantageous to both nations, were adopted without difficulty; and, at his audience of leave, the Major was favoured with a personal interview by the Monarch, or rather with a sight of him, since all conversation was banished by the etiquette of this ceremonious court. The saloon in which he was received was equally splendid with the first.—Of the person of the Monarch, we have the following account:

'We had been seated little more than a quarter of an hour, when the folding doors that concealed the throne opened with a loud noise, and discovered his Majesty ascending a flight of steps, that led up to it from an inner apartment; he advanced but slowly, and seemed not to possess a free use of his limbs, being obliged to support himself with his hands on the balustrade. I was informed, however, that this appearance of weakness did not proceed from any bodily infirmity, but from the weight of the regal habiliments in which he was clad; and if what we were told was true, that he carried on his dress upwards of fifty pounds avoirdupois of gold, his difficulty of ascent was not surprising. On reaching the top he stood for a minute, as though to take breath, and then sat down on an embroidered cushion with his legs inverted. His crown was a high conical cap, richly studded with precious stones; his fingers were covered with rings,

and

and in his dress he bore the appearance of a man cased in golden armour, whilst a gilded, or probably a golden wing on each shoulder, did not add much lightness to his figure. His looks denoted him to be between 50 and 60 years old, of a strong make, in stature rather beneath a middle height, with hard features and of a dark complexion; yet the expression of his countenance was not unpleasing, and seemed, I thought, to indicate an intelligent and inquiring mind.

'On the first appearance of his Majesty, all the courtiers bent their bodies, and held their hands joined in an attitude of supplication. Nothing further was required of us, than to lean a little forward, and to turn in our legs as much as we could; not any act being so unpolite, or contrary to etiquette, as to present the soles of the feet towards the face of a dignified person. Four persons dressed in white caps and gowns, chanted the usual prayer at the foot of the throne: an officer then advanced into the vacant space before the King, and recited in a musical cadence, the name of each person who was to be introduced on that day, and the present of which, in the character of a suppliant, he entreated his Majesty's acceptance. My offering consisted of two pieces of Benares gold brocade; Dr. Buchanan and Mr. Wood each presented one. When our names were mentioned, we were separately desired to take a few grains of rice in our hands, and joining them, to bow to the King as low as we conveniently could, with which we immediately complied. When this ceremony was finished, the King uttered a few indistinct words, to convey, as I was informed, an order for investing some persons present, with the insignia of a certain degree of nobility: the imperial mandate was instantly proclaimed aloud by heralds in the court. His Majesty remained only a few minutes longer, and during that time he looked at us attentively, but did not honour us with any verbal notice, or speak at all, except to give the order abovementioned. When he rose to depart, he manifested the same signs of infirmity as on his entrance; after he had withdrawn, the folding doors were closed, and the court broke up.'

The houses of the Birmans are constructed either of wood or mats; brick buildings being solely appropriated to edifices devoted to religious purposes, or for the residence of the royal family. The use of elephants, too, of which his Majesty is the sole proprietor, (he having about 6000,) is not permitted but to those who are dignified with that privilege. The imperial library is contained in large chests, curiously ornamented with gilding and japan.

'The books were regularly classed, and the contents of each chest were written in golden letters on the lid. The librarian opened two, and shewed me some very beautiful writing on thin leaves of ivory, the margins of which were ornamented with flowers of gold, neatly executed. I saw also some books written in the antient Pali, the religious text. Divinity was the subject of most; but history, music, medicine, painting, and romance, had their separate treatises. The volumes were disposed under distinct heads, regularly numbered;

numbered; and if all the other chests were as well filled, as those that were submitted to our inspection, it is not improbable that his Birman Majesty may possess a more numerous library, than any potentate from the banks of the Danube to the borders of China.'

The magnificence of the temples, or perhaps more properly the monasteries, surpasses description; we insert the author's account of that in which he visited the high-priest:

'Being prepared, we were conducted into a spacious court, surrounded by a high brick wall, in the centre of which stood the Kisum, an edifice not less extraordinary from the style of its architecture, than magnificent from its ornaments, and from the gold that was profusely bestowed on every part. It was composed entirely of wood, and the roofs, rising one above another in five distinct stories, diminished in size as they advanced in height, each roof being surrounded by a cornice curiously carved and richly gilded. The body of the building, elevated 12 feet from the ground, was supported on large timbers driven into the earth after the manner of piles, of which there were probably 150 to sustain the immense weight of the superstructure. On ascending the stairs, we were not less pleased than surprized at the splendid appearance which the inside displayed; a gilded balustrade, fantastically carved into various shapes and figures, encompassed the outside of the platform. Within this, there was a wide gallery that comprehended the entire circuit of the building, in which many devotees were stretched prostrate on the floor. An inner railing opened into a noble hall, supported by colonnades of lofty pillars; the centre row was at least fifty feet high, and gilded from the summit to within four feet of the base, which was lackered red. In the middle of the hall there was a gilded partition of open latticed work, fifteen or twenty feet high, which divided it into two parts from north to south. The space between the pillars varied from twelve to sixteen feet, and the number, including those that supported the galleries, appeared to be not fewer than one hundred, which, as they approached the extremities, diminished in height; the outermost row not exceeding fifteen feet. The bottom of these was cased in sheet lead as a defence against the weather. A marble image of Gautama, gilded, and sitting on a golden throne, was placed in the centre of the partition; and in front of the idol, leaning against one of the pillars, we beheld the high priest sitting on a sattin carpet. He was encompassed by a circle of Rhahaans, from whom he could be no otherwise distinguished, than by his preserving an erect position; whilst the others bent their bodies in an attitude of respect, with their hands joined in a supplicating manner. On entering the hall, the Birmans and the Chinese, who accompanied us, prostrated themselves before the figure of Gautama, after which they kneeled down and made their reverence to the high-priest, touching the ground with their foreheads, whilst we took our seats on fine mats, that were spread at a little distance from him.'

The objects of the mission being achieved, the Ambassador left Amrapura on the 25th of October: returned to Rangun, favoured

favoured by the current of the river; and left that port for Calcutta, after a residence of ten months in the Birman dominions.—The novelty of the scene, the superior opportunities enjoyed by Major Symes for procuring authentic information, and the ability with which he availed himself of the advantages of his station, have already induced us to exceed our usual limits: but we must insert one extract more.

'The Birmans, under their present monarch, are certainly rising fast in the scale of oriental nations; and it is to be hoped, that a long respite from foreign wars, will give them leisure to improve their national advantages. Knowlege increases with commerce; and as they are not shackled by any prejudices of casts, restricted to hereditary occupations, or forbidden from participating with strangers in every social bond, their advancement will, in all probability, be rapid. At present, so far from being in a state of intellectual darkness, although they have not explored the depths of science, or reached to excellence in the finer arts, they yet have an undeniable claim to the character of a civilized and well-instructed people. Their laws are wise, and pregnant with sound morality; their police is better regulated than in most European countries; their natural disposition is friendly, and hospitable to strangers; and their manners rather expressive of manly candor, than courteous dissimulation: the gradations of rank, and the respect due to station, are maintained with a scrupulosity which never relaxes. A knowlege of letters is so widely diffused, that there are no mechanics, few of the peasantry, or even the common watermen, (usually the most illiterate class,) who cannot read and write in the vulgar tongue. Few, however, are versed in the more erudite volumes of science, which, containing many Sanscrit terms, and often written in the Pali text, are (like the Hindu Sastras) above the comprehension of the multitude; but the feudal system, which cherishes ignorance, and renders man the property of man, still operates as a check to civilization and improvement. This is a bar which gradually weakens, as their acquaintance with the customs and manners of other nations extends; and unless the rage of civil discord be again excited, or some foreign power impose an alien yoke, the Birmans bid fair to be a prosperous, wealthy, and enlightened people.'

Our ample extracts must have convinced our readers that the apology, which the author's modesty has induced him to offer for the style of his work, was at least unnecessary; and that in him the military profession has not been unpropitious to literary attainment: of which, indeed, it may be said, "*in pace niteat, in bello non obsolescat.*" We had intended to offer some observations on the Sanscrit names of cities and countries situated in the peninsula; and we had prepared some account of Gautama, the present representative of Buddha, who is frequently mentioned in the wars of the Curus and Pandus, his son Cripa (mercy) being the preceptor of the latter in archery and tactics:

but our limits again admonish us to conclude, and to take our leave of a publication which will probably attract, and will certainly gratify, the public curiosity *. Several well executed delineations of temples, of dresses, and of plants, augment the value of the work; and the latter are accompanied by scientific descriptions.

Ham.

ART. II. *The Works of Sir William Jones.* Large 4to. 6 Vols. 10 Guineas in Boards. Robinsons. 1799.

"THE best monument that can be erected to a man of literary talents is a good edition of his works." So thought the lamented Sir William Jones; and the elegant publication now before us will unquestionably prove a lasting monument of the profound erudition, the comprehensive genius, and the unwearied application of its author. We should have considered ourselves as reprehensible, had we omitted to lay before the public an account of the productions of so eminent a writer, as they reached our knowlege: this duty we fulfilled with all possible attention and respect†; and those which have hitherto escaped our observation, and to which we must now advert, do not constitute the most important part of his multifarious compositions; though they will be found to illustrate, in a high degree, the variety and extent of the author's attainments in most branches of literature. We shall select them in the order in which they now occur.

Inscriptions on the Staff of Firuz Shah.—This singular monument in the vicinity of Delhi, though ascribed by an erroneous tradition to Firuz Shah, was manifestly constructed before the capture of that city by the Moslems. It bears several inscriptions, partly in Nagari letters, and partly in a character yet unknown. Five of them are in Sanscrit, and these Sir William has translated; they discover that it was erected to the memory of Visala Deva, King of Sacambhari, probably A.D. 67.

On the Baya, or Indian Gross-beak.—This is the bird described by M. de Buffon, under the name of "*Grosbec d'Abyssinie.*" Its extreme docility, of which surprizing instances are adduced in this article, has been overlooked by that naturalist; who, indeed, derived his knowlege of this variety entirely from Mr. Bruce.

---

* We have heard, indeed, that such has already been the case, the first edition being all sold in the space of two months.

† Our General Index, 3 vols. and the Index and Table of Contents to each volume of the New Series, will direct to the former labours of Sir William Jones.

On

On the Pangolin of Bahar.—This animal, which seems to constitute the first step between the quadruped and the reptile, differs from that described by Buffon, in having scarcely any neck, and a short and obtuse tail, instead of a very long one.

Six Charges to the Grand Jury at Calcutta.—These impressive addresses, besides affording an admirable model of dignified composition, throw considerable light on the state of society among the lower orders in the capital of our Indian dominions; and they discover the disorderly habits incident to a numerous population, facilitated by a genial atmosphere, and a bountiful soil.

'Excessive luxury, (says Sir W.) with which the Asiatics are too indiscriminately reproached in Europe, exists indeed in our settlements, but not where it is usually supposed: not in the higher, but in the lowest, condition of men: in our servants, in the common seamen frequenting our port, in the petty workmen and shopkeepers of our streets and markets: there live the men, who, to use the phrase of an old statute, sleep by day and wake by night, for the purposes of gaming, debauchery, and intoxication. The inebriating liquors, which are extracted from common trees, and the stupifying drugs, which are easily procured from the fields and thickets, afford so cheap a gratification, that the lowest of mankind purchase openly, with a small part of their daily gains, enough of both to incapacitate them by degrees for any thing that is good, and render them capable of any thing that is evil; and excess in swallowing these poisons is so general, that, if the state had really been lighted up at the higher extremity, as it certainly is at the lower, it must inevitably have been consumed.'

The little respect paid both by the Mohammedan and Hindu natives, to the sacred obligation of an oath, is feelingly deplored by the learned Judge, as an evil materially obstructive of essential justice.—The fifth charge exhibits an able and perspicuous comment on the general form of an oath administered to grand jurors; and the last delivers some important observations on the inestimable value of the trial by jury.

'It is agreed by all, (said the Judge) who have coolly and impartially studied our noble constitution, as declared by many statutes from the great charter to the bill of rights, all which, you know, are solemn recognitions of our antient public law, that three peculiar advantages are conferred by that sacred law on the people of England, or on all subjects, who are not noble; but may, if they please, be independent; first, a distinct unalienable third share of the legislative power; next, a right, coupled with a duty, of keeping and using arms for the defence of their persons and habitations, as well as of their several counties, when the sheriffs shall call for their aid: thirdly, the right of being tried, when impleaded or accused, by their equals freely chosen, instead of appointed officers, to whom they cannot except. Now, should the time

ever come (may it long, very long, be averted!) when the servants of the crown, through the blandishments of that patronage with which they are usually intrusted, shall obtain over both houses an influence limited only by their prudence in exerting it: and should the day ever come (which to me would seem no less disgraceful) when the counties of England shall be wholly unable to defend themselves against riots, insurrections, or invasions, without the support of a standing army, you must be sensible, that, in those events, the trial by jury would be the only anchor left, that could preserve our constitution from total shipwreck.'

At the end of the charge, the learned Judge observes;

'To conclude, though all, who hear me, have, I am persuaded, the same generous sentiments with myself on this point, yet I was desirous of impressing it forcibly on your minds; for, should our numerous fellow subjects, who will, I hope, revisit their common country, carry back with them an indifference, contracted at this distance from it, to the principles of its public law, some future age (perhaps an age not very distant) may have just occasion to exclaim: "It had been happy for us, if a British dominion had never been established in Asia."'

Correspondence with the Government of Fort William.—In this correspondence, after having adverted to the statute which requires the Judges to decide controversies between Hindu and Mohammedan parties, according to their respective laws of contracts, and of succession to property, Sir William suggests the necessity of obtaining a complete digest of those laws, after the model of Justinian's admirable pandects, in order to give the natives a permanent security for the due administration of justice. His patriotic offer of gratuitously superintending the compilation, and of translating it, was gratefully embraced by the Government; and we learn in the next article, '*A letter to the Right Hon. Henry Dundas*,' that the portion of the Digest, which comprehends the jurisprudence of the Hindus, was completed in nine volumes. We insert the conclusion of this letter:

'I entreat you, Sir, to lay before his Majesty, my humble supplication for his gracious permission to resign my judgeship in the year 1795, or (if the Digest should not then be completed) in 1796; it being my anxious wish to pass the remainder of my life in studious retirement, though devoted, as I ever have been, to the service of my King and my Country, and of that recorded constitution which is the basis of our national glory and felicity.'

Al Sirajiyyah, or the Mohammedan Law of Inheritance, with a Commentary, by Sir William Jones.—The text and commentaries of the Arabian lawyers have the same authority in the Mohammedan courts, which follow the system of Abu Hanifa, as those of Littleton and Coke in the courts at Westminster. They

They afford, in Sir William Jones's opinion, an easy solution of every case which can arise relative to property disputed by moderns, and are (he thinks) decisive of the long-contested question of Zemindary rights. Fields and houses are considered by these lawyers as heritable and disposeable property: but, if the King (as is asserted) were the only legal proprietor of the soil, this could not be the case. This reasoning, however, is far from conclusive: but the controversy is decided, and we doubt not in a manner conformable to the soundest dictates of policy; though possibly in opposition to the practice of the Mogul government. Sir William's translation of this law tract, and still more his own perspicuous commentary on it, must prove eminently useful in India, by affording a check to the expositions of the Maulavies, which guide the judicial decisions in civil suits.—The nature of the subject scarcely admits of an extract.—The legacies of a Musulman, to the prejudice of his heir, must not exceed a third part of the property left by him, after his debts are discharged. —There are four impediments to succession; slavery, homicide, difference of religion, and difference of country or allegiance.— The law supposes the longest possible period of gestation to be two years; the shortest six months.—An absent person is not presumed to be dead till seventy years have elapsed from the day of his birth.—The Arabian law knows no distinction between real and personal property; it devolves by ascent, as well as by descent; and, on failure of lineal male issue, it is divided in relative proportions, regulated by the number and degree of consanguinity of the surviving kindred. In the adjustment of these proportions to every possible case, this tract is chiefly occupied, and in supplying the arithmetical rules applicable to each.

An Eassay on the Poetry of Eastern Nations.—This and the following articles were published previously to Sir William's departure for India. The delightful climate of Arabia Felix, its romantic scenery, the spicy fragrance of its vegetable productions, the pastoral manners of its inhabitants, and the sudden transitions incident to an unsettled life, might, *à priori*, lead to an inference that, if poetry were cultivated in such a state, it would abound in lofty images, in rich metaphors, and interesting descriptions:—but, in addition to these advantages, the Arabians are extremely addicted to the softer passions, and possess a language singularly adapted to poetry. Thus favoured by nature, it is not wonderful that their poets should have attained a high degree of excellence; and though they may be inferior to the most celebrated poets of Greece and Rome, their productions are recommended to us by their novelty, which those of the latter have long lost. The antients copied

nature, and the moderns copy them. The Arabians drew from the same source as the Greeks: but the difference in their manners, and in the objects with which each was familiar, has occasioned a remarkable dissimilitude in the nature and use of their imagery. It should always be remembered, that an expression which appears to us turgid, or a metaphor which seems forced, might be natural and unaffected in the mouth of an Arabian shepherd. Since the conquest of Persia, and the introduction of Islamism, the poets of that country have borrowed the measures and forms of their poems from their conquerors. 'The general character of that nation,' says Sir William Jones, 'is softness and love of pleasure;' and though their docility readily admits of martial discipline, 'yet the greater part of them, in the short intervals of peace that they happen to enjoy, constantly sink into a state of inactivity, and pass their lives in a pleasurable, yet studious retirement.' The Persians, as we have said, adopted the poetical measures of the Arabians: but they communicated to the Turks not only their numbers, but a taste for poetry. Sir William has inadvertently erred in attributing to the descendants of Tamerlane, the introduction of the Persian language and poetry into India: these were well known and highly cultivated at the courts of the Patan princes, both at Delhi and in the Decan; on the ruins of whose thrones, the descendants of Tamerlane founded their empire.

Essay on the Arts commonly called Imitative.—The object of this essay is to prove that, though poetry and music certainly have a power of imitating the manners of men, and several objects in nature, yet their greatest effect is not produced by imitation, but by a very different principle. Poetry, the author defines to be the language of the violent passions, expressed in exact measure, with strong accents and significant words; and true music to be no more than poetry delivered in a succession of harmonious sounds, so disposed as to please the ear. They operate on our minds by sympathy and substitution, and are termed beautiful or sublime conformably to the quality of that impression.

The Muse Recalled, an Ode: An Ode in imitation of Alceus; and an Ode in imitation of Callistratus. These classical poems abound with the appropriate beauties peculiar to their respective styles. A few verses, selected from the beginning of the last ode, will shew all the fire and rapid harmony of lyric poetry:

'Verdant myrtle's branchy pride
Shall my biting faulchion wreathe:
Soon shall grace each manly side
Tubes that speak, and points that breathe.

'Thus,

'Thus, Harmodius, shone thy blade!
Thus, Aristogiton, thine!
Whose, when Britain sighs for aid,
Whose shall now delay to shine?

'Dearest youths, in islands blest,
Not like recreant idlers dead,
You with fleet Pelides rest,
And with godlike Diomed.

'Verdant myrtle's branchy pride
Shall my thirsty blade intwine;
Such, Harmodius, deck'd thy side!
Such, Aristogiton, thine!'

Character of John Lord Ashburton.—The talent of portrait-writing, so much cultivated formerly in France, and which has preserved agreeable delineations of the court of Louis the Fourteenth, is here practised by our author with apparent success. Of the likeness, we cannot judge: but the colors are strong, and paint a man of vigorous intellect, ready wit, and flowing eloquence, alive to all the sensations of filial and parental tenderness.

Ad Libertatem Carmen.—This spirited ode is in part a translation from Collins's Ode to Liberty; we regret that our limits will not admit of an extract.

Lettre à Monsieur A— du P— [Anquetil Duperron]; dans laquelle est compris l'Examen de sa Traduction des Livres attribués à Zoroastre.—The vanity, petulance, and ingratitude displayed by the French traveller, in his work intitled "Zendavesta," seem for once to have overcome the mild philosophy of Sir William Jones, and to have produced a letter replete with sarcastic severity. The only question in this controversy, which can now prove interesting, is whether Sir William, after his subsequent researches into oriental literature, continued to consider as the spurious productions of modern times, the works attributed by M. Anquetil to Zoroaster. This opinion he certainly retained: though the vocabularies exhibited by M. Anquetil, as extracted from the Ruaiat, be admitted as genuine specimens of the antient Pehlavi and Zend: if the latter, indeed, be not rather the name of a written character, and *avesta* that of the language which it expressed.

The remaining compositions now to be noticed were written during the author's residence in India.

Hitopadesa of Vishnusarman.—Of these Eastern apologues we gave a copious account, when we treated of Mr. Wilkins's translation of them *. The version now offered to the public is also a literal one; though Sir William Jones has elucidated a variety

* See Rev. vol. lxxvii. p. 568.

of passages which appear perplexed in the pages of the first translator. Why these gentlemen have called them the fables of Vishnusarman, we confess ourselves unable to conjecture; since the Arabian Tales might with equal propriety be intitled the Tales of Sheherazad: such being the names which the authors of these compositions have chosen to confer on the person who narrates the stories. Sir William observes that 'they are the most beautiful, if not the most antient collection of apologues in the world; and as the very existence of Esop, whom the Arabs believe to have been an Abyssinian, appears rather doubtful, I am not disinclined to suppose that the first moral fables, which appeared in Europe, were of Indian or Ethiopian origin.'

The single note which Sir William has annexed to his version contains a conjecture, on the cause of the name which the Persian translators have conferred on the author; and he thinks that Pilpay may probably be derived from "Baidyia Priya," signifying *a favourite physician.* Were this admitted, it would prove incontestably that Vishnusarman was not the author: since, if any such person ever existed, he must have been a Brahman, and not a Baidyia. It seems, however, to be assumed somewhat gratuitously that this whole work is not a compilation. In the introduction, the writer expressly mentions that the four parts of which his work consists are extracted from the Tantra and other works. In our Sanscrit copy, the book cited as the original is called the *Panch Tantra* (or five explanations); which, could it be procured, might elucidate the subject in question. Much humour, much vivacity, and occasionally verses of exquisite beauty and sublime morality, are interspersed through the Sanscrit work: but these beauties are not easily preserved in a literal translation. We insert a specimen.

'Though a crime be committed even in presence of a fool, he rejoices, like the chariot-maker, who had his wife and her lover over his head.

'In Srinagar, lived a carpenter, named Mandamati, or little sense; who knowing his wife to be unchaste, but not having with his own eye seen her with her lover, told her one day, he was going to another town, and took his leave: yet, without going far, he returned, and concealing himself in his house, lay under the bed. The adulterer, in full confidence that the husband was absent, was sent for in the evening, and sat sporting with her on the bed; when she, touching something with her foot, and concluding that it was her husband, began to lament. Her lover asked, what was the reason of this? She answered: He that is the lord of my life is absent, and this town, though full of inhabitants, appears to me like a desert. Why, said he, should this carpenter be an object

of

of such affection? he who calls thee harlot!—Cruel man! said she, what dost thou say? Though sharp things be spoken, and though a wife be seen with a look of anger; yet, when her husband is appeased, she returns to her duty *. A husband is the chief ornament of a wife, though she have no other ornament; but though adorned, yet without him, she has no ornament. Thou, an adulterer, with whom the levity of my mind caused me to sin, art like a tambula flower, worn a little while, and soon thrown aside: but my husband, by his supreme dominion, has power to give or sell me to the Gods or the Brahmens. What need is there of many words; in his life I live, and in his death I must die, as I certainly will. As many hairs as are in the human body, multiplied by a croire and half a croire, so many years will she live in heaven, who dies with her husband. As a charmer draws a serpent from his hole, thus a good wife taking her husband from his place of torture, enjoys happiness with him. When a faithful wife hears her husband is dead in a distant country, she abandons life, and accompanies him. If he be bound in hell with the strongest chains, yet she takes him by the hand, and leads him to heaven by the force of her piety. The carpenter hearing all this, thought within himself; I am a wonderful man, to possess such a wife! a wife who speaks of me so affectionately, whose love is innate. Saying this, he could not restrain himself, but raised on his head the couch, with his wife and her gallant.'

To prove the sublime morality connected with the extravagant mythology of the Hindus, it were sufficient to quote the verses near the conclusion of the work: "Whether this person be of my tribe, or of another, is a consideration of the narrow-minded; but that of the great-minded is to hold all the world related to them. He is truly wise, who considers another's wife as his mother, another's gold as mere clay, and all other creatures as himself. The life of man is tremulous, as the reflection of the moon in water; let him, then, knowing it to be uncertain, perform actions which will hereafter be beneficial to him."

The enchanted Fruit; or the Hindu Wife: an Antediluvian Tale. This jeu d'esprit is founded on a story told by Bouchet, in his letter to Huet, Bishop of Avranches. It is related with a considerable portion of humour, not unlike the manner of Prior.

Eight Hymns to Hindu Deities.—These have been long so well known to the public, that our observations on them must now prove unseasonable. The mythology which they so

* We conceive that the learned translator has inadvertently mistaken his author's meaning in this verse. It should be rendered: "She is a desirable wife, who regards her husband with an engaging smile, though his words be harsh and his eyes inflamed with rage."

pleasingly illustrate is, at least, equally susceptible of poetical embellishment with that of the Greeks: but the latter is known to us from our infancy, and every allusion to it recalls an infinite variety of associations, which strengthen the impression. The author observes that his hymns are neither translations from any other poems, nor imitations of any; and that they have nothing of Pindar in them except the measures. The first Nemean Ode is subjoined in a literal translation, in order to afford a distinct idea of the style and manner of that poet, to those who have not access to him in the original language.

An Extract from the Bhushanda Ramayan.—The several poems, which bear the name of Ramayan, recount the adventures of the incarnation of the preserving Power, in the person of Rama, sovereign of Ajodia, in the silver age. The praises of that divine hero are here sung with great devotion by a crow, who had undergone a variety of transmigrations, as a punishment for his presumption. The audience consisted of birds, and of gods in the form of birds.—The narrative is calculated to leave the impression that no such hero ever existed; and that chronologers, who have attempted to fix the period of his existence, should first have inquired whether he existed at all. Does not the same impenetrable veil cover the real history of the heroes and demigods of antient Europe? —From the orthography of this extract, we presume that it has been rendered into English from the Persian translation of the Ramayan.

Extracts from the Vedas.—These fragments consist of translations of passages in the Vedas, and appear to be materials selected by Sir William Jones towards elucidating a dissertation on the primitive religion towards Hindus. This dissertation was professedly intended to remove the veil from the supposed mysteries of the primæval Indian religion; and it is much to be regretted that it was never completed, and that fragments, which are extremely interesting and curious, cannot be published with that elucidation which they would have received from the pen of the translator, and can receive from no other. We insert '*The Gayatri, or holiest verse of the Vedas.*'—'Let us adore the supremacy of that divine sun (opposed to the visible luminary) the Godhead who illuminates all, who recreates all, from whom all proceed, to whom all must return, whom we invoke to direct our understandings aright in our progress towards his holy seat.'—The third extract we should have imagined not to be from the Vedas, but from the speech of Sanjaya in the Mahabharat, when consoling Dhritorastra for the loss of his family, by descanting on the vanity of human life, and mentioning the mighty sovereigns who had

departed

departed without leaving a trace of their existence. This opinion seems confirmed by the mention of Bharat, since allusions to the Vedas repeatedly occur in the story of his father Dushmanta, and must consequently have been composed before the reign of Bharat.

The Seasons, a descriptive poem by Calidas, we learn from the advertisement, was the first book ever printed in Sanscrit; and, in Sir William's opinion, a learner could not begin his course of study with an easier or more elegant work.

Laili Mejnun, a Persian Poem of Hatifi.—We have here the publisher's preface to a printed edition of this poem in the original Persic. The author died in the year 1520 of our æra, was a nephew of the celebrated Jami, and a rival of the still more celebrated Nezami; whom, Sir William thinks, he excelled in tenderness and simplicity. The profits of the publication were bestowed on the persons under execution for debt in the prison at Calcutta.

We have now laid before our readers an account of such articles as had not previously come under our observation. These six volumes probably comprize a greater variety of curious and instructive matter, than are to be found in the works of any other writer; and they will remain a signal proof of what may be effected by active genius in pursuits totally unconnected; a rare instance of the union of learning and taste, and of their constant exertion in the cause of religion and virtue.—It will be lamented that no biographical memoirs of this extraordinary man are prefixed to this splendid collection of his works.

Ham^n.

ART. III. *History the Interpreter of Prophecy;* or, A View of Scriptural Prophecies and their Accomplishment in the past and present Occurrences of the World; with Conjectures respecting their future Completion. By Henry Kett, B.D. Fellow of Trinity College, Oxford, and one of his Majesty's Preachers at Whitehall. 12mo. 3 Vols. 10s. 6d. Boards. Rivingtons, &c. 1799.

To the subject of prophecy, our attention has been often directed by the advocates of revelation. Hence, indeed, we derive an attestation to the truth of Christianity, which may be urged at all times with advantage against the prevalence of scepticism and infidelity; and which is peculiarly adapted to those seasons, in which the train of progressive events indicates the accomplishment of particular predictions. He must be very inattentive who does not perceive, and very incredulous who does not acknowlege, the traits of divine counsel and agency in a variety of facts which history records; and more

more especially in that succession of occurrences, which renders the present period uncommonly important and interesting. To persons who discern, in these facts and occurrences, the fulfilment of ancient prophecy, they are singularly instructive; as they serve to establish their faith, both in the administration of Providence, and in the truth of divine revelation. Such are the just views with which they are regarded in the work before us; in which the author professes to give a full and clear elucidation of the prophetical parts of the Old and New Testaments, in order

'To establish the doubtful, to recal the wandering, to awaken the thoughtless, to instruct the unlearned;—and more particularly to produce in the minds of the rising generation so strong a conviction of the superintendence of the Almighty over the affairs of the world, of the divine origin of the gospel, and the momentous concerns of another life, that they may view the *folly* and the *wickedness* of the *new philosophy* in their proper light, and ever stand up as the *firm supporters of the sacred cause of Christianity*.

'The evidence derived from *prophecy* in support of *revelation* is a progressive and an accumulating evidence, which shines with an increasing brightness as time advances in its course, and collects strength from each succeeding age. And as the extraordinary events *now passing before our eyes* will be found to augment the splendour of its light, and to give force to its strength, while they receive in return a ray from divine truth, which discovers their origin or points out their course; it may be presumed that a summary view of the prophecies is particularly *suited to strike the minds of the present generation, who seek in vain for any other adequate explanation of occurrences so deeply interesting to themselves*.'

Of Mr. Kett's talents as a theological writer, we have expressed our commendation in the account of his sermons at the Bampton Lecture. (See M. Rev. vol. vi. p. 68, &c. N.S.) In the present publication, he has had no opportunity of displaying either much originality of sentiment, or any peculiar excellence of composition. The greater part of it is a compilation, formed of various extracts from the prophetic books of scripture; from the writings of historians who have recited the facts, to which particular predictions refer; and from other authors on the subject of prophecy, whose thoughts the author has very freely borrowed, and whose words he has literally and copiously transcribed. He also modestly acknowleges, in his preface, that he has received so much assistance in the prosecution of this work, as greatly to invalidate his claims to being reputed its author. For the plan, for many judicious corrections of what he had written, and for valuable communications substituted for many of the materials which he had prepared for the press, he owns himself indebted to a

friend, whose name he is not at liberty to mention. Unreservedly disclaiming that kind of merit which does not belong to him, he has availed himself of the assistance derived from others, by a judicious selection, arrangement, and application of the materials with which he was thus provided; and he has largely contributed to this stock by his own laborious and extensive researches.

In some instances, particularly towards the latter part of this comprehensive work, Mr. Kett and his friend may, perhaps, be thought to have depended too much on partial and questionable authorities; and to have suffered the politics of the present eventful period to have biassed their judgment. Should this appear to be the case, the following paragraph may suggest an apology: 'In no times (says the author's coadjutor, vol. ii. p. 34.) was *caution* in interpretation ever more necessary than in these, when *party-spirit* in religion and in politics is so prevalent, as to mingle itself almost imperceptibly with the thoughts of almost every man's heart.'

In an excellent introductory chapter, Mr. Kett thus announces the plan and object of this performance. He proposes,

'To lay before the reader some few of the most remarkable prophecies, capable of the shortest and plainest application, in two distinct classes, and to subjoin the facts which have fulfilled them.'—'The relation of these facts (he adds) I shall take from the most authentic and approved historians, both antient and modern; and confirm every statement by observations, authorized by writers distinguished for their learning, penetration, judgment, and impartiality, in order to give indisputable authority to each application of the prophecies to the events, stated as their accomplishment, and to the conclusions that will be deduced from them.

'*First Class.* Prophecies which have been fulfilled—down to the subversion of the Jewish government.

'*Second Class.* Prophecies relating to the reign of Antichrist, and the reign and final triumph of the Messiah.

'The prophecies which I have selected for the FIRST CLASS will be shewn to have been accomplished by the events to which they are referred in the fullest sense, and most accurate manner. It will be proved, that the facts recorded have previously agreed with the facts predicted, and the time, when time is mentioned in the prophecy, with the time predicted.

'The prophecies I have chosen for the SECOND CLASS are such as are in part fulfilled, and are, therefore, so far established upon safe ground by past time, and accomplishment; and are thus rendered more clearly and certainly proper objects of our attention and inquiry. But as I shall consider them with a particular view to the present state of the world, and shall be led to offer an opinion relative to the connexion, which they appear to have as parts of one Power, and possibly

possibly to hazard a conjecture respecting the course of their completion; I have separated this class from the former, that the great argument to be derived from the clear and exact accomplishment of prophecy may rest entirely upon the acknowledged truth of historical facts.'

To this general statement of his plan, the author has subjoined several pertinent and judicious reflections on the time when the prophecies were delivered, on the character and situation of the prophets themselves, on the language of prophecy, on its object and use, and on the uniform design to which successive predictions, in different circumstances and ages, were subservient.

'The writings (he says) of but few of these numerous prophets have been preserved in the Jewish canon. Some of the earliest prophets seem, indeed, to have been appointed for the peculiar service of the children of Israel, and as the means of preserving them distinct from other nations: but the later prophets were to be of more general and extensive service, as they approached nearer to that great event, in which both Jews and Gentiles were equally interested. We have not merely as good reason to believe that the prophecies were delivered at the time and by the persons to whom they are commonly assigned, as to believe that Cicero wrote and pronounced his orations against Cataline and Antony, in the century before Christ; and that Virgil wrote his poems in the reign of Augustus: but we have a regular succession of testimony to the truth of this proposition, which the Jews have brought down to the present times.'

Mr. Kett farther observes that,

'The prophecies were translated into Chaldee about the year before Christ 420, and into Greek, the language then most generally understood, in the reign of Ptolemy Philadelphus; an æra remarkable for investigation and science, and which being *after* the predictions, and *before* many of the events which have since fulfilled them, clearly prove these writings to have been handed down to us without alteration. Especially, when we consider, that the multiplicity of copies, which were spread into all nations by the Jewish colonies, from the time of the captivity, were constantly read in all the synagogues, and open to the perusal of all people,—were translated into many different languages—quoted by many historians, and their truth doubted by none, till within a very recent period.'

As to the nature and use of the prophecies, the author remarks:

'They were not only necessarily miraculous, but of that species of miracles which is the most lasting, and consequently the most convincing to the later ages; as well as peculiarly adapted to the keeping up among a people disposed, as the Jews were, to idolatry and rebellion, that constant dependence upon their God and king, which was necessary to preserve them distinct and separate from the rest of the world, according to the declared purpose of God.'—'The prophecies,

prophecies, taken together, form a connected series of the divine dispensations from nearly the beginning of the world to the end of time;'—' and it is scarcely possible to contemplate prophecy as a regular system, without perceiving its direct tendency to prove the constant over-ruling providence of God, and the truth and certainty of divine revelation, which must be considered as its most important use.'—' Prophecy keeps the attention of Christians alive to the truth and importance of their holy religion—to its truth, because prophecy and Christianity had one and the same origin, both being derived from the same fountain of perfection:—it keeps them alive to its importance, because prophecy shews that the Supreme Being has vouchsafed through a long succession of ages to prepare mankind, by gradual revelations of his will, for future blessings; and has proved, by sending chosen messengers to usher in this final dispensation, that "the testimony of Jesus is the spirit of prophecy." It confirms the general belief of a God, and points out to a careless world the plain traces of his watchful providence.—It displays the counsels of inspiration incessantly directing the course of events, without violating the order of reason and of human action.—Such knowledge is too wonderful for us! Such power is above our comprehension! But the *fact* is placed before our eyes.—We see, or may see, a regular train of prophecies tending towards one *declared end*, accurately fulfilled and fulfilling amidst all the confusion and opposition of this tumultuous world; and we see that these prophecies are clear, both in prediction and accomplishment, in proportion to their importance in fixing our belief in the providence of God, and in the great truths of divine revelation.—Thus it appears, that the chief design of prophecy is to bear constant witness to religious truth.'—' It is designed to protect believers in the word of God from the dangers arising from the prevalent corruptions, errors, and vices of the age in which they live.—The due consideration of prophecy will administer consolation amidst present distress, and enliven faith and elevate hope, whilst passing through those dark depressing scenes, which, without this gracious aid, might lead through the intricacies of doubt to the gloom of despair.'

It is needless to recite the several prophecies, which pertain to the first of the two classes above mentioned, or to trace their historical accomplishment. Those who have not access to larger treatises on this subject, and particularly to Bishop Newton's valuable work, will here find, comprized within a moderate compass, a very considerable variety of useful information.—The second class of prophecies comprehends those which relate to the establishment of popery and Mahometanism, and to the prevalence of infidelity, which are described as the three distinguishing branches of Antichrist; and such also as represent the general diffusion of the gospel, the conversion of the Jews, the final triumph of our Lord, and the universal happiness of his glorious reign.

The

The principal part of the work is occupied in evincing, 'from the application of prophecy to history, and to the remarkable train of events which are *now* passing in the world, how exactly *Popery*, *Mahometanism*, and *Infidelity* correspond with the characters given in scripture of the *power* of *Antichrist*, which was to prevail a certain time for the especial trial and punishment of the corrupted church of Christ.'

We cannot pursue the author's illustration and application of the prophecies of Daniel, from which he infers that the Mahometan as well as the papal Antichrist is clearly depicted in these prophecies: nor can we give in detail the series of arguments, by which he proves that the infidel Antichrist is not less accurately delineated, 'though unobserved till the strong reflected light thrown upon it by recent events' had brought it into distinct view. The prophetic description of the little horn of the fourth beast is, in his judgment, 'more *strikingly applicable* to the *infidel power*, which we have seen arise in France, than even to the papacy of Rome.' This infidel power is also clearly predicted, as he conceives, in the Revelations, and described in appropriate characters under the image of the *second beast*, which exhibits 'an exact picture of apostate infidelity united with democratic tyranny.'

In a distinct chapter, Mr. Kett traces the rise, progress, establishment, and destruction of the Papal power of Antichrist, and evinces the correspondence of prophecy with historical facts.—Another chapter of considerable length is devoted to the illustration of the rise, progress, establishment, and decline of the Mahometan power of Antichrift. The coincidence of prophecy and history is amply exemplified, by numerous extracts from Gibbon's Decline &c. of the Roman Empire, and Eton's Survey of the Turkish Empire.—The third chapter, consisting of 207 pages, displays, in a very diffuse and circumstantial manner, the rise and progress of the Infidel power of Antichrist. Some readers may be disposed to question the sufficiency of the authorities to which they are referred in this chapter; and to imagine that the author has adopted, without due caution, the exaggerated reports of partial and prejudiced writers. They may hesitate in admitting *all* the facts recorded and depicted with very strong colouring by the Abbé Barruel, Professor Robison, and others; and they may demur in allowing *all* the inferences which are deduced from these facts.

Without being the advocates of Dr. Priestley, or of Socinianism, we cannot forbear observing that many readers will deem the author deficient in candour, when he represents Dr. P. as 'a writer, who considers himself as an advocate for Christianity, while he is labouring to remove its foundations;'

—and

—and when he asserts, without any restriction or apology, that the doctrines of modern Socinianism were found to be the most effectual means of propagating infidelity; especially among the dissenters:—that the passage from Socinianism to Deism is not long:—that the doctrines, which the heresiarchs preached and taught, were equally contrary to monarchy and hierarchy:—that their enmity was indeed more avowed to the church, but was equally strong against the state;—and that thus they became powerful engines in the hands of infidelity and anarchy, however they may acquit themselves of the charge of being partizans. We feel no concern for the subsistence, and certainly not for the dissemination, of Socinian principles: but we are at a loss to perceive the connection between those sentiments of the Christian doctrine, which Socinians avowedly maintain, and either infidelity or anarchy. In a work, the plan and execution of which on the whole deserve so much commendation, we are sorry to meet with any sentiments or reflections, which, in our judgment, depreciate its value and restrict its beneficial influence.—The fourth chapter recites and applies prophecies that remain to be fulfilled: but we have already far exceeded our just limits, and must refrain from farther extracts and remarks.

Re-s.

Art. IV. *The Man of Nature;* or, Nature and Love; from the German of Miltenberg, by William Wennington. With Notes illustrative and comparative by the Translator. Printed for the Translator, Thavies Inn. Large 8vo. Fine Paper. pp. 447. 7s. Boards. Robinsons, &c. 1799.

We cannot discern the great superiority in point of invention and design, which the translator attributes to his original in this novel. The leading incidents are drawn from Dr. Johnson's Rasselas, and from a French novel intitled *The Man of Nature*, which was published about thirty years ago. The character of the hero is distinguished not merely by simplicity, but by imbecillity; he is supposed to be in love with two women at the same time, and misunderstands the sentiments of both respecting himself, in a manner that does no great credit to his intellects. The dialogue is tedious, dull, and without diversity; and the descriptions frequently trespass on the rules of decorum. The hero is conducted, in a most improbable manner, to the East-Indies; where he falls in love a third time, with the daughter of a Paria. Having attained, with great difficulty, a right understanding with this Woman of Nature, he marries her, without priest or ceremony, and joyfully returns to England.

We

We observe some plagiarism from Rousseau, in the East-Indian scenes. Russell, the husband of the hero's first mistress, is copied from Wolmar; as Fanny is designed, with German dexterity, after Julia; and William Hillnett (the hero) is intended to resemble St. Preux. The following quotation will prove the truth of our remark, and will also afford a specimen of the language of the translation; which shall be the next object of our criticism:

'Russell now led him to the quay to look after his baggage, and, without any mention from himself, or a single syllable on William's side, his chattels were wholly conveyed to his lordship's, and William took possession of an apartment—an apartment, that, by a thin tapestry wainscot only, was divided from Fanny's. He fell in Russell's arms, on hearing him say—"Dear William, thou can'st now see thy sister at every other moment, and converse with her as often as thou wilt!"

'At the expiration of two or three days, during which William had profited of this permission in its full extent, he, and Russell, were, one morning, left to themselves.—"Hear me! my dear young fellow," Russell began, freeheartedly,—"thou wert once in love with Fanny?"—William now related, to his attentive enquirer, and with the most downright sincerity, his every incident with Fanny,—related, with tears in his eyes, with a flow of passion, of warmth, that through his whole looks, his actions, his tone of voice, and the words themselves, were trembingly perceptible.—"And still!—still, my dear Russell! do I love her—O, love her with a vehemence beyond describing! I love all belonging to her! I love thee, because thou art her husband; and your son—thy son!—Holy God! bless me with the fortune to acquire this child's esteem!"

'Russell threw his arms around him, but with a discomposure that did not escape even William himself.—"Listen! William!—continue to love Fanny! love my son! myself!—Live with Fanny unrestrainedly! one thing—one only thing give me thy promise of!—only one!" William opened all his eyes.—"Dearest William, have no secret with me! Be with me the same sincere William thou hast ever been!—Can I ask this?"—

"For ever! Russell, will I!"

"When I question thee how thy time with Fanny has been spent, shall I hear the truth?"—

"On my honour! dearest Russell."

"Satisfied!—live, then, here, precisely as thou wilt! I'll inform thee should any thing thou doest give me displeasure:—of a base action is William incapable!"

"Of a base action is William incapable!" the words were far from lost upon William, and, the instant he felt himself at liberty, he withdrew, to con them by himself. He explored, deeply, into the recesses of his heart: he every where unveiled the purest yearnings of affection, both for Fanny and Russell.—"No!" he exclaimed, "No! Russell, of a base action William is incapable!"—He quitted the balcony, and went below to Fanny's room. He surveyed the

delicious wife: surveyed her with eyes ardent in a superior degree: he, nevertheless, felt, that, with her friendship solely, his wishes were circumscribed. He sat himself, innocently, down at her side; innocently romped with her; fondled the child; and, on Russell's coming in, held him out his friendly hand. Thus rolled on days, weeks, months: Russell witnessed his comportment with Fanny; and, as it would happen, when, on opening the door, he saw him closely seated by her, one arm round her waist, the other dawdling with her little son, he would enjoy the scene in high good humour; would plant himself at Fanny's opposite side; and the days, the evenings chirrupped away, in laugh, conversation, badinage.

"How eminently happy am I! my dear Russell," William would often exclaim. "Fanny loves me! thou lov'st me! and I love you both! It could not be otherwise, but it is so good—it is too good!" —then would Russell catch him in his transported arms, and say— "All gracious God! grant us to live ever happily as we now do!"

'Russell made a confidante of Fanny. He recounted to her William's narration of their youthful adventures much as he had heard them. "I'm no stranger, Fanny," said he, "to thy love for him even yet,—and who can help loving him—the charming amiable-hearted youth?—Love him Fanny! love him as a sister should her brother! but keep nothing secret from me! I could forgive thee all—every thing but an attempt to deceive me!"

These details are succeeded by many others, which possess the minuteness of Rousseau, but do not attain his delicacy and refinement.

During our perusal of a considerable part of this volume, we concluded, from the barbarisms of the style, that the translator was a foreigner; and, like several of his brother translators from the German, an incompetent judge of the niceties of our language. On arriving at p. 431, however, we find Mr. Wennington avowing his design of giving new turns to the English idiom; and in the course of his laborious notes, (for even novels must now have perpetual annotations,) we perceive that he has endeavoured to justify the introduction of new words. If we supposed that his efforts were capable of affecting the structure of the language, we should enter into a full exposure of their impropriety:—but, when we consider how quickly the innovations of very popular writers, such as Johnson and Gibbon, have been discredited, we shall content ourselves with remarking that the language of Fielding, Sterne, or Goldsmith, (though not writers of first-rate reputation in point of style,) might surely have sufficed for a performance like the present. A man who pretends to improve on those authors ought previously to shew that he can write as well. From the following list of some of Mr. Wennington's new words, the reader may judge how far he is qualified to reform our language. We observe *thicketage*, for *underwood*; *ribble*,

for *ripple;* this was one of the words which made us suppose the translator to be a German; *lecture*, for *perusal; aperitive faculties of the senses*, for *perceptions; worriting*, for *worrying; cranky chair*, for *easy chair; kickled*, for *chuckled; skenned*, for *viewed; infortune*, for *misfortune;* and many others of the same kind. Was Mr. Wennington acquainted with the proper words, which we have placed after his barbarisms? If he were, it is strange that he should deem new terms necessary.

We might also give a long list of extremely vulgar expressions, which Mr. W. has introduced; such as, 'his lordship was struck a little on a heap;' 'he fastened a young sprightly lass by the fist, and hopped about as well as he could:'—'the parson's wig twittered with amazement at seeing such a troop of folks galloping higgledy-piggledy;' &c. &c. but these specimens are more than sufficient. They prove that Mr. W.'s eagerness to alter the English idiom proceeds from his ignorance of its real beauties.

F'er.

ART. V. *An Essay on the Medicinal Properties of Factitious Airs.* With an Appendix on the Nature of Blood. By Tiberius Cavallo, F. R. S. 8vo. pp. 256. 5s. Boards. Dilly, &c. 1798.

THIS is a very accurate compendium of the facts relating to a subject yet undecided; and we must allow that the deductions from them are drawn by Mr. Cavallo with equal candour and ability. Indeed, this treatise may be recommended as a well-written and easy introduction to the knowlege of the Gases, adapted to the purposes both of the general philosopher and the medical student.

We shall pass over the preliminary part of the work, which contains only well-known facts, and present the reader with Mr. Cavallo's view of the benefits to be expected *à priori* from the use of the Gases.

'The medical application of factitious airs, and the effects which have thereby been produced, are as yet labouring under all the vicissitudes of truth and exaggeration, of accuracy and misapplication, of short experience and uncertainty. The anxiety of some persons, the ignorance of others, the desire of fame, the love of interest, and the fear of dangerous innovations, have alternately operated in favour and against the administration of the elastic fluids for the alleviation of disorders incident to the human body. In the conflict of such opposite powers, it is difficult to separate truth from exaggeration and error; it is impossible to ascertain the precise limits of their use and efficacy.

'Notwithstanding those weighty objections, I have endeavoured to collect, to examine, and to methodize all the useful information which I could procure relatively to the subject, in hopes that a comprehensive

prehensive view of it might promote the use, and in great measure prevent the abuse, of a new class of remedies, which have all the appearance of proving very advantageous to mankind.

'In the use of oxygen air we have a singular stimulus, which admits of its being rendered more or less active by dilution with various proportions of common air. In its pure, or nearly pure, state, it is a powerful exciter of suspended animation; and when diluted with a considerable quantity of common air, it is a gentle stimulus, which, by invigorating the various parts of the animal body, by communicating firmness to the solids, and energy to the fluids, does frequently obliterate the causes of morbid habits.

'The use of azotic gas, and of the various species of hydrogen gas, produces a diminution of the irritability of the animal fibre to any degree, and hence it becomes useful in a variety of those disorders which depend on an increased irritability, such as inflammations, coughs, spasms, &c.

'In the use of the carbonic acid gas we have a powerful antiseptic, and in certain cases a solvent of considerable efficacy.

'The use of pure oxygen air is confined to the purpose of exciting the dormant powers of suspended animation, and it is, therefore, to be administered to children born apparently dead, or overlaid; to persons suffocated by drowning, by steam of charcoal, by foul air, &c. whenever the circumstances of the case may indicate a possibility of recovery.

'Those cases excepted, the respiration of pure, or nearly pure, oxygen air, is almost always attended with unfavourable symptoms, such as a preternatural heat, especially about the region of the lungs; a quickened and feverish pulsation; inflammation, &c. And those symptoms come on after a shorter or longer use of the oxygen air, according to the particular constitution of the experimenter, and the purity of the gas.

'But when the oxygen is diluted with much common air, viz. in the proportion of one to eight, and even as far as one to twenty, it then is a safe and very useful remedy, whose principal action consists in giving tone, elasticity, and consistence to the fluid as well as to the solid parts of the body, and of course it promotes all the natural consequences of those effects, viz. it quickens languid circulation, it strengthens the organs of digestion, promotes secretions, invigorates debilitated habits, and it assists nature in throwing off bad humours, and other lurking causes of diseases.'

Mr. Cavallo mentions the hydrocarbonate gas as a probable remedy in hydrophobia, (p. 109.) In the succeeding pages, however, he makes the following judicious remarks:

'After a careful consideration of the preceding general and comprehensive prospect of the medicinal use and efficacy of the aerial fluids, we may easily regulate the measure of our hopes by the standard of reason and experience. The idea of finding in them a remedy, capable of curing consumptions in all their stages, must be laid aside; and the hope of healing all sorts of internal ulcers will naturally vanish. The use of reduced atmospheres does undoubtedly

diminish the irritability of the fibre, and a diminution of irritability favours the healing of certain ulcers, but by no means of them all; nay, in some cases it will even produce the contrary effect. The use of oxygen air has been found advantageous in many of those disorders that are called nervous, and it has undoubtedly strengthened and invigorated several debilitated or emaciated habits; but it would be absurd to expect that it should prove beneficial in all cases of emaciation and debility, since those visible effects are often produced by causes that may be rather fomented than checked by the use of oxygen air.'

As the confidence of practitioners, in the efficacy of artificial atmospheres, has been much lessened by experience, the soundness of these reflections, published almost two years ago, (to our shame!) must forcibly impress every reader.

The Appendix, concerning the Nature of the Blood, contains nothing which will be new to the physiological reader; excepting the author's microscopical observations of the red globules, which we shall extract:

'I have repeatedly measured the diameters of the red particles, both by means of my mother-of-pearl micrometer in a compound microscope, and likewise by looking at them with one eye through a single lens, and referring their image to a scale properly divided, and viewed with the other eye out of the microscope.

'In persons of nearly the same age, the mean size of the particles differs very little indeed. In the same person they differ a little, and their figure is not very circular. This deviation from the circle is not such as a flat circular surface would assume in its different inclinations to the axis of vision; for, according to the rules of orthographic projection, the flat circular surface must appear either circular, or elliptical, or as a straight line; whereas I never saw the particles of blood as straight lines, viz. edgewise, and the elliptical figure, which they sometimes assume, is by no means regular.

'In an adult of the human species, the diameters of the red particles run from about 0,0003 to about 0,0004 parts of an inch, and I very seldom saw one smaller or larger than those limits. If, therefore, we take the smallest particles and set them in a row, we shall find that about 3334 of them will equal one inch, and if we take the largest, about 2500 of them will measure one inch.

'When the particles are magnified more than 40 or 50 times, and less than 80 (meaning always in diameter), they appear like colourless transparent spots inclosed within dark circles.

'When magnified more than 80 times, and less than about 160, a dark spot, like a dot made with ink on paper, appears in the middle of each particle.

'If the reflector which illumines the particles, instead of being situated straight before the object, be set on one side of the axis of vision, so as to throw the light obliquely on the object, then the half of the dark circle of each particle disappears, viz. that half which is on the side opposite to the reflector. The central spot does at the same time appear to change its place.

'When

'When the particles are magnified above 200 times, the central spot appears converted into a circle inclosing a transparent space. The diameter of this inner circle is about the half of that of the external one; but the proportion of these diameters, or the size of the internal circle, may be caused to increase or decrease by the least alteration of the distance between the object and the microscopical lens; and by the same means the space within the inner circle may be rendered clearer or darker than that between the two circles. The position of the inner circle is changed by the direction of the light; for if the particle of blood be viewed through a microscopical globule, directly facing the flame of a candle, without the intermediation of any lens or reflector, the inner circle will appear concentric with the outer one; but if the candle be moved a little to one side, so that the light may fall obliquely on the particle of blood, then the inner circle will be observed to move towards the opposite side, and to acquire an elliptical shape.

'When the particles of blood are magnified above 400 times, an imperfect image of the candle, which is placed before the microscope, may be seen within the inner circle of each particle.

'Through a glass globule of 0,018 of an inch in diameter, I have seen the red particles of blood magnified about 900 times, in which case the image of the flame of the candle could be seen within the inner circle of each particle very clearly, at least so as to shew to which side the motion of the air in the room inclined it.

'Notwithstanding this great magnifying power, the annulus or space between the two circles did not appear to be divided, excepting some accidental fractures, which now and then could be seen in a few of the particles.

'These observations seem to prove, that the red particles of blood are not perforated, but that they are globular, and of some uniform substance much less transparent than glass. They likewise shew that Mr. Hewson's idea of their containing a central body or nucleus, moveable within the external shell, arose from the apparent change of place which the various direction of the light produces on the central spot or inner circle of each particle.'

We have derived great satisfaction from the perusal of this impartial and truly philosophical publication. **Fer.**

ART. VI. *Mordaunt. Sketches of Life, Characters, and Manners,* in various Countries; including the Memoirs of a French Lady of Quality. By the Author of Zeluco and Edward. 3 Vols. 8vo. 1l. 1s. Boards. Robinsons. 1800.

IT is with authors as with airs; we can confine ourselves to some for a much longer period than to others, without exhausting the agreeable sensations derived from them. We do not mean to bring into the comparison those foggy *unrespirable* characters, which suffocate the man of taste immediately on their application: but even writers of original brilliancy may

be deprived of their animating particles by repeated exposure to the world, and may become, at length, unfit for the support of elegant amusement.—We have, for some time, supposed the author of this novel to be one of these exhaustible wits. He was tolerably oxygenated, in his View of Manners in Germany, &c. and the smart turns of his letters sparkled prettily enough through his pages; his succeeding works were diluted with a considerable portion of the common atmospheric gas of novels: but the book before us contains a large quantity of matter unsuited to the organs of nice critics, which certainly was never collected from the superior regions of Parnassus, though some part of it may have floated among the higher ranks of society. One great difference subsists, indeed, between literature and respiration; the lungs are satisfied with the same identical pabulum, presented to them again and again, at different periods: but the mind requires more variety, even in its purest and most enlivening entertainment. In this respect, Dr. Moore is deficient, since much of the present work is copied from his former publications. The reader is forced, in this case, to inhale the same atmosphere repeatedly; till he feels as much distressed as a mouse in a receiver full of hydrogen, or carbonic acid gas.

Our old and good friends, the readers of common novels, who have peeped at the promising title of *Mordaunt*, will wonder what we have been meaning all this while. We shall therefore proceed in a less elevated strain, to inform them of our opinion respecting this production.

Dr. Moore has attempted a kind of novel-writing, in this instance, which requires peculiar versatility of powers; that is, a series of letters from different persons, characteristically supported, relating to some common action. This species of dramatic narrative, which places all the persons at full length before the reader, which was dignified and pathetic under the management of Richardson, and afterward correctly humorous in the hands of Smollett, has not been successfully treated by the present writer. His style is well adapted to familiar description, and is particularly calculated to express irony and shrewd simplicity; with his great knowlege of life and character, therefore, it could not fail to please in simple narration: but, when the most agreeable style is attributed to persons differing widely in every respect, in principles, understanding, rank, and education, when they are introduced as speaking for themselves, the pleasure of the reader is greatly abated by the meagreness of the artifice. In the volumes before us, the letters of the characters most boasted for wit and refinement possess as little of those qualities, as the compositions of the in-

ferior persons; yet we imagine that, in some instances, the portraits are here drawn from *life*, and not extremely caricatured.

The letters relating to France remind us too directly of the author's former tours; and the diffuse style, in which this part of the book is written, makes the recollection particularly irksome. We ought, however, to except some passages from this censure, and the following among others; describing the situation of two French ladies imprisoned during the reign of Robespierre:

'Those who have longed, with impatient expectation, for some event on which they imagine their happiness depends; who have been convinced that the expected event will not be prolonged beyond a particular day, and when that day arrived have been disappointed, will have some idea of our anguish: but unless they have been shut up for months in a prison, and pined from morning to night for fresh air, free exercise, the verdure of the fields, and the faces of friends, they will not have a full notion of what we felt on this occasion. I really thought nothing could be more vexatious; yet I affected to bear it cheerily, that it might sit the more lightly on the mind of my mother. I plainly perceived that she assumed the same behaviour, and for a similar reason: in these mutual attempts, perhaps, neither deceived the other; yet our efforts to *seem* more cheerful than we were enabled us to support the disappointment better than we should otherwise have done.

'Five or six days after this, Vilotte paid us another visit: we were sitting together, and heard him approaching as before. My mother and I looked at each other the moment we distinguished his tread; but neither of us spoke. I heard her sigh as he was entering the room. Neither of us turned our eyes on him for a few seconds; but when we did, his face seemed gay, his smiles were unconstrained. He announced, with an air of complete conviction, that he was now certain that my mother's freedom was determined on: his friend had seen Robespierre; and the order for that purpose would be given in due form, on a particular day, which he named, and which was at the distance of three weeks.

'In this interval, a friend of my father, who had borrowed from him a considerable sum of money, found means to let my mother know, that he would immediately pay a certain portion of the debt into the hands of any person whom she should authorise to receive it. This person lived at the distance of above three hundred miles from Paris, which at this dreadful period he was unwilling to enter. My mother had much occasion for the money, and thought nobody so fit to receive it as myself.

'An old servant of my father, of the name of St. Jean, who had been established in a shop by his assistance, and was one of the national guards, was engaged to conduct my maid and me on this expedition. As soon as the necessary passports were obtained, the maid and I set out in a post-chaise, and the man attended on horseback. My father's friend received me with the greatest kindness, and paid

me the money. By a slight indisposition, I was under the necessity of remaining several days at his house longer than I intended. As soon as I was able, I returned in the same manner I had set out. During the whole of this journey, my thoughts were engrossed with anticipations of the happiness I should enjoy on the day of my dear mother's enlargement. My greatest vexation, in my late indisposition, proceeded from the fear of not being able to reach Paris before it should take place. I now rejoiced in the expectation of arriving there on that very morning.

'Not choosing to drive through Paris, on my arrival, I quitted the post-chaise at the barrier, intending to walk to the house of the man who had accompanied me, whose wife had formerly been my maid. Our way was through the Place of Louis XV. A great crowd was assembled; and we were informed, that it was to see the execution of some persons condemned by the bloody tribunal then sitting. I turned with precipitation; and, by a circuit, avoided a place which was almost the daily scene of such affecting spectacles.

'In my way to the house above mentioned, I called at a shop to purchase some confections which I knew my mother was fond of. While I sat in the inner room, till the things I ordered were ready, two persons entered the shop: one of them said, "that madame de —— had died with the utmost serenity."

'I did not perfectly hear the name the man pronounced; but, indistinct as it was, it darted instantaneous terror to my heart. He proceeded to say, "that he had come directly from the Place of the Revolution, and that he had seen her guillotined."

"Who did you say?" asked the woman of the shop.

'He answered, with an audible and distinct voice, "I already told you, madame de ——, the widow of governor de ——."

'At the mention of my father's name, my maid, who was present, uttered a shriek, and I lost all recollection.'

While we give our opinion, thus qualified, of Dr. Moore's novel, we must add that it will furnish at least harmless amusement, and of a better kind than that which is derived from ghosts and wizards. Fer.

ART. VII. *Comments on the Plays of Beaumont and Fletcher*, with an Appendix, containing some further Observations on Shakespeare, extended to the late Editions of Malone and Steevens. By the Right Hon. J. Monck Mason. 8vo. pp. 480. 9s. Boards. Harding, &c. 1798.

THE plays of Beaumont and Fletcher are intitled to more attention than they have yet received. They display, with much irregularity and false taste, a strength of genius and a variety of character which ought to rescue them from neglect: it is only necessary to mention the *Faithful Shepherdess*, in support of our assertion. Being conversant with the fashionable manners of their time, these dramatic artists exhibited portraits which are now

now more obsolete than the general delineations of Shakspeare, but which possessed great and deserved popularity among their contemporaries. We should have gladly accompanied a critic through a course of observations on the beauties and defects of these valuable remains of other times: but Mr. Mason's comments refer almost entirely to corrections of the text, and can only be employed as a manual by the readers of these poets.

Many of the passages, which are really amended by Mr. Mason, would not strike the mind as important, in running over his book. We shall select one, in which a very obscure expression was happily explained by the acuteness of the late Mr. Steevens, to whose labours English literature is deeply indebted.

'*Page* 324. SIR ROGER.....

"Did I expound the *owl*, and undertook, with labour and expence, the recollection of those thousand pieces, consumed in cellars and tobacco-shops, of that our honour'd Englishman, Nic Broughton," &c.

'For the explanation of this passage, which I should not myself have attempted, I am beholden to Mr. Stevens, who has been so good as to communicate to me the following information, which I give in his own words.

"A passage in Lightfoot's life of Nicholas Broughton, before the folio edition of his works, will sufficiently illustrate Sir Roger's meaning:"

"The family of which he descended was ancient, and of very great rank, worth, and estates, and at the same time bred this great scholar, and a brother of his, a judge. It gave for his coat of arms, three *owls*, which is mentioned the rather, because the author would sometimes say, merrily, that it was a good prognostic that he should be a Grecian, because his coat bore the bird of Athens; and by this may be unriddled that for which it may be, every one is not, or hath not, an Œdipus ready, which is this: in some editions of the genealogies set before our Bibles, you shall find two owls pictured, holding either of them a burning torch; which meaneth, that it was Mr. Broughton who first gave the light in that work."

Mr. Mason has not been fortunate in one of his corrections:

'*Page* 288. BARTOLUS.....

'Not a bell to knell for thee,
Or sheet to cover thee, but that thou *stealest*,
Stealest from the merchant; and the ring he was buried with,
Stealest from his grave.

'In all these lines, we should read *stealedst*, instead of *stealest*; for Bartolus is speaking of past transactions, and the very offence for which Diego was summoned to appear before the judge.'

As the criminal is here taxed with habitual offences, the speaker naturally uses the present tense, because the culprit is still

still supposed to be addicted to his evil manners.—We could indulge in many other observations of the same kind: but, as the text of Beaumont and Fletcher is not an object which interests the public in general, we shall shorten our intended remarks.

On the subject of a parallelism between these dramatists and Pope, we must venture to differ a little from Mr. Mason:

'*Page* 103. LATORCHE.....

So jars circle in distrusts; distrusts breed danger;
And danger death (the greatest extreme) shadow;
Till nothing bound them but the shore, the grave.

'If we strike out the parenthesis, which entirely destroys the sense, this is the true reading, and that of the second folio. The parenthesis would be necessary if we suppose, with the Editors, that the word *shadow* is used as a verb: but it is used as a substantive; and by the greatest extreme shadow is meant, the last and least perceptible agitation of the surface of the water, to which this passage alludes. Pope has adopted this beautiful image, but applied it to a different subject, in his Essay on Man—

'God loves from whole to parts; but human soul
Must rise from individuals to the whole.
Self-love but serves the virtuous mind to wake,
As the small pebble stirs the peaceful lake.
The centre mov'd, a circle straight succeeds,
Another still, and still another spreads:
Friend, parent, neighbour, first it will embrace,
His country next, and next all human race;
Wide, and more wide, th' o'erflowings of the mind
Take every creature in, of every kind;
Earth smiles around, with boundless beauty blest,
And Heaven beholds its image in his breast.'

This simile by Mr. Pope has never yet been traced to its origin, though some writers have gone as far as St. Basil to find it. Pope took it from this passage in Donne:

"If, as in water stirr'd, more circles be
Produced by one, love such additions take,
Those like so many spheres, but one heav'n make,
For they are all concentric unto thee." (*Love's Growth.*)

We must also notice a little slip in etymology at p. 356.

'*Page* 95. ARCITE....And curest the world
Of the *pleurisy* of the people.

'This should be written plurisy, not pleurisy. It is a word derived from the Latin *plus*, *pluris*, not from the Greek *pleura*, and signifies fulness to excess. The same expression occurs both in Shakespeare and Massinger—

'Love and excess have made you wanton:
A plurisy of ill-blood you must let out
By fasting. MASSINGER, Vol. II. p. 167.

'The

'The plurisy of goodness is thy ill,
Thy virtue vices.' MASSINGER's *Unnatural Combat.*

And in Hamlet, the King says—

'For goodness growing to a plurisy
Dies in its own too-much.'

The word pleurisy is certainly not derived from the Latin, but from πλευρίτις, an inflammation of the pleura, or side, which Mr. Mason might have found in any common Lexicon. There is, therefore, no plea for admitting the false spelling which he proposes to copy.

Again, in p. 382, Mr. M. says,

'*Page* 378. LAPET....It will prove a lasting benefit,
Like the Wise Masters.

'The book alluded to is the Seven Wise Masters of Greece: I never heard of the Seven Wise Masters of Rome.'

The *Seven Wise Masters of Rome* is a little book, in the hands of children. It contains many stories taken from the Arabian; and if Mr. M. has not read it, we recommend it to his perusal. Major Scott's Tales, lately published, bear a strong analogy to this our old acquaintance.

Captain

We give the Right Honourable Commentator great credit for his industry and enterprize, in the tedious task to which he has here subjected himself: but he seems to be rather deficient in his acquaintance with old English books,—the only source from which our authors of the 17th century can be illustrated.

Fer.

ART. VIII. *The Law of Executors and Administrators.* By Samuel Toller, Esq. of Lincoln's Inn, Barrister at Law. 8vo. pp. 430. 8s. Boards. Butterworth. 1800.

WE have long considered a good performance on the subject of the present work as a great *desideratum* in legal literature, and we have frequently expressed our wish that the deficiency might be ably supplied. Few subjects involve a greater number of interests, or comprehend a greater variety of important points; since most persons, at some period of their lives, are called to exercise the office of a personal representative; or, in the character of debtors or creditors of the testator or intestate, to transact business with those who are invested with it.

The performance of the highest merit, and of the most distinguished reputation, on this subject, appeared anonymously in the year 1641: it has been frequently republished; and it is now, though it bears the name of *Wentworth*, generally attributed to the pen of Mr. Justice Dodderidge, who is allowed to

to be the author also of that excellent production, "The Touchstone of Common Assurances." In speaking of this work on the office and duty of Executors, Mr. Toller justly observes in his preface, that 'it is no undue praise to assert, that it is worthy the pen of so learned an author. It is calculated to engage the attention of the reader, and contains very sound principles, and authentic information. At the same time (continues Mr. T.) it must be confessed, that it is often uncouth, and sometimes obscure, in its language; altogether inartificial in its method, and of necessity defective in regard to later adjudications, which, especially in equity, are very numerous and important. It is also silent respecting the office of an administrator.'

Notwithstanding this work, therefore, and some others of inconsiderable moment, the ground was not pre-occupied, and there was ample room for the present treatise; in which the author has introduced and preserved a more natural and distinct arrangement, than any which has hitherto been adopted. He has divided his volume into three books, in the first of which he considers the appointment of executors and administrators; briefly treating of the nature of wills and codicils, pointing out who may make them, who are prevented, and in what manner they are annulled. He then naturally proceeds to consider who may be an executor, and who not, and how he may be appointed.—From this part of the work, which contains important information conveyed in a short and distinct manner, we shall make an extract:

'The authority of an executor, as appears by the definition, is grounded on the will, and may be either express, or implied; absolute, or qualified; exclusive, or in common with others.

'He may be expressly nominated either by a written or by a nuncupative will.

'He may be constructively appointed merely by the testator's recommending or committing to him the charge of those duties which it is the province of an executor to perform, or by conferring on him those rights which properly belong to the office, or by any other means from which the testator's intention to invest him with that character may be distinctly inferred. As if a will directs that A. shall have the testator's personal property after his death, and after paying his debts shall dispose of it at his own pleasure; or declares that A. shall have the administration of the testator's goods; this alone constitutes A. an executor, according to the tenour. So, where the testator, after giving various legacies, appointed that his debts and legacies being paid, his wife should have the residue of his goods, on condition that she gave security for the performance of his will: this was held to be sufficient to make her executrix. And so where an infant was nominated executor, and A. and B. overseers, with this direction, that they should have the controul and disposition of

of the testator's effects, and should pay and receive debts till the infant came of age; they were held to be executors in the mean time.

'His appointment may be either absolute or qualified. It is absolute when he is constituted certainly, immediately, and without any restriction in regard to the testator's effects or limitation in point of time. It may be qualified, as where A. is appointed to be executor at a given period after the testator's death; or where he is appointed executor on his coming of age, or during the absence of J. S.; or where A. and B. are made executors, and B. is restricted from acting during A.'s life; or where A. and B. are named executors, and if they will not accept the office, then C. and D. are substituted in their room; or where A. is appointed executor on condition that he gives security to pay legacies, or generally to perform the will. So a testator may make A. an executor in respect to his plate and household goods, B. in respect to his cattle, C. as to his leases, and D. in regard to his debts; or appoint A. an executor for his effects in one county, and B. executor for his effects in another, or (which seems more rational and expedient) he may so divide the duty where his property is in various countries. So he may nominate his wife executrix during the minority of his son, or so long as she continues a widow.'

The second book discusses the rights and interests of executors and administrators; and in this division of his subject, Mr. Toller properly points out the chattels which go to the widow, and considers the nature of the interest belonging to a donee *mortis causâ*. As the account of the wife's paraphernalia is amusing, and calculated to interest the general as well as the professional reader, we shall copy it:

'The wife, also, may acquire a legal property in certain effects of the husband at his death, which shall survive to her over and above her jointure or dower, and be transmissible to her personal representatives.

'Such effects are styled paraphernalia; a term, which, in law, imports her bed, and necessary apparel, and also such ornaments of her person as are agreeable to the rank and quality of the husband. Pearls and jewels, whether usually worn by the wife, or worn only on birth days, or other public occasions, are also paraphernalia.

'To what amount such claims shall prevail is a point which cannot admit of specific regulations. It must be left, on the particular circumstances of the case, to the discretion of the court.

'In the reign of queen Elizabeth, jewels, to the value of five hundred marks, were allowed, in the case of the wife of a viscount. A diamond chain, of the value of three hundred and seventy pounds, where the lady was the daughter of an earl, and wife of the king's serjeant at law, in the reign of Charles the first, was considered as reasonable. Jewels and plate, bought with the wife's pin-money, to the amount of five hundred pounds, which bore a small proportion to the husband's estate, were regarded in the same light: and Lord Hardwicke, C. held the widow of a private gentleman to be entitled to jewels worth three thousand pounds, as her paraphernalia, and that the

the value made no difference in the court of chancery. By the custom of London, a citizen's widow may retain some of her jewels as paraphernalia, but not all.

'If the husband deliver cloth to the wife for her apparel, and die before it be made, she shall have the cloth, as of this species of property. If the husband present his wife with jewels, for the express purpose of wearing them, they shall be esteemed merely as paraphernalia, for, if they were considered as a gift to her separate use, she might dispose of them absolutely, and so defeat his intention.

'The husband, if inclined to so unhandsome an exercise of his power, may sell or give away, in his life-time, such ornaments and jewels of the wife, but he cannot dispose of them by will. In case of a deficiency of assets for payment of debts, the widow shall not be entitled to such paraphernalia, not, even, if they were presents made to her by the husband before marriage; nor shall she be so entitled where there are not assets at the time of the husband's death, although contingent assets should afterwards fall in.

'But, such ornaments, though subject to the debts, shall be preferred to the legacies of the husband, and the general rules of marshalling assets, (which will be treated of hereafter,) are applicable in giving effect to such priority.

'If the husband pawn his wife's paraphernalia, and die, leaving a fund sufficient to pay all his debts, and to redeem the pledges, she is entitled to have them redeemed out of the personal estate. So, where a husband pledged a diamond necklace of the wife, as a collateral security for money borrowed on a bond, and authorised the pawnee to sell it, during his absence, at a sum specified, it was held, that this amounted not to an alienation, if it were not sold in his life-time, and that it was redeemable for his widow.

'If a woman, by marriage articles, agree to claim such part only of the effects of the husband as he shall give her by his will, she is excluded from her paraphernalia. But her necessary apparel shall, in all cases, be protected, as decency and humanity require, even against the claims of creditors.

'If the husband bequeath to the widow her jewels, for her life, and then over, and she make no election to have them as her paraphernalia, her executor shall have no title to demand them.'

We shall make one more extract from this valuable publication, by transcribing the account of the *donatio causâ mortis*; because the doctrine which it contains is difficult and important, and the information is given with brevity and precision:

'Another species of interest in the personal property of the deceased remains to be considered. Such as vests neither in his executor, nor his heir, nor his widow, in those respective characters. It is created by a gift under the following circumstances. When in his last illness, and apprehensive of the approach of death, he delivers, or causes to be delivered to a party, the possession of any of his personal effects to keep in the event of his decease. Such gift is therefore called a *donatio causâ mortis*. It is accompanied with the implied trust,

trust, that, if the donor live, the property shall revert to him, since it is given only in contemplation of death.

'To substantiate the gift, there must be an actual tradition or delivery of the thing. The possession of it must be transferred in point of fact. The purse, the ring, the jewel, or the watch, must be given into the hands of the donee, either by the donor himself or by his order. But there are cases, in which the nature of the subject will not admit of a corporeal delivery; and then if the party goes as far as he can towards transferring the possession, his bounty shall prevail. Thus, a ship has been held to be delivered, by the delivery of a bill of sale defeasible on the donor's recovery. And in a recent case, the Lord Chancellor seemed to be of opinion, that such donation might be effected by deed or writing.

'The delivery also of the key of a warehouse, in which goods of bulk were deposited, has been determined to be a valid delivery of the goods for such a purpose. So the delivery of the key of a trunk, has been decided to amount to a delivery of the trunk, and its contents. Nor in those instances were the key and bill of sale considered in the light of symbols, but as modes of attaining the possession and enjoyment of the property. So a bond given in prospect of death, although a *chose* in action, is a good donation *mortis causâ*, for a property is conveyed by the delivery. Such, likewise, have been the decisions in regard to bank notes. In all these cases, the donor delivers as complete a possession as the subject matter will permit.

'But bills of exchange, promissory notes, and checks on bankers, seem incapable of being the objects of such donation. The delivery of these instruments is distinguishable from that of a bond, which is a specialty, and itself the foundation of the action, the destruction of which destroys the demand; whereas the bills and notes are only evidence of the contract.

'Nor shall a delivery merely symbolical have such operation. As, where, on a deed of gift not to take place till after the grantor's death, a sixpence was delivered by way of putting the grantee in possession; the ecclesiastical court held such delivery to be insufficient for the purpose, and pronounced for the instrument as a will. So it was determined in chancery, that the delivery of receipts for South Sea annuities was in like manner ineffectual, and that, to make it complete, there ought to have been a transfer of the stock. Least of all shall such donation be effectuated by parol, as, merely saying, "I give," without any act to transfer the property. Nor shall a present absolute gift be considered as of this denomination. To bring it within the class, it must be made to take effect only on the death of the donor. Therefore, the gift of a check on a banker, "Pay to self or bearer two hundred pounds," and also of a promissory note, being absolute and immediate, was held clearly on that ground to be no *donatio mortis causâ*. But where the donor gave a bill on his banker, with an indorsement, expressing that it was for the donee's mourning, and giving directions respecting it, the bill was decided to be an appointment in the nature of such donation, since it was for a purpose necessarily supposing death.

'Simple

'Simple contract debts, and arrears of rent, are incapable of this species of disposition, because there can be no delivery of them.

'Whether the delivery of a mortgage deed will amount to such gift of the money due on the security, is an undecided point.

'If the donor die, the interest of the donee is completely vested; nor is it necessary that the gift should be proved as part of the will; nor is the executor's assent to it requisite, as in the case of a legacy. But the gift, however regularly made, shall not prevail against creditors.'

In the concluding book, are considered the powers and duties of executors and administrators; in which are distinctly treated the payment of legacies, and the payment of debts in their legal order: a point to which the greatest attention must be shewn by a personal representative, because the neglect of it will frequently involve him in the hardships of a devastavit. Mr. Toller appears to be of opinion that the authority of the cases of *Atkins* against *Hill*, and *Hawkes* against *Saunders*, (both reported in Cowper,) has been so much shaken as to be overthrown by the subsequent decision of the case of *Deeks* against *Strutt*, (to be found in the fifth volume of the Term Reports,) and in course that no action at common law lies against an executor for the recovery of a legacy. In this opinion we agree with the author; who proceeds to state the doctrine of distribution as regulated by the statute, and by the customs of London, York, and Wales; the nature of a devastavit, how and when incurred; and the different remedies at law and in equity, which may be exercised by and against personal representatives. An useful Appendix of the Stamp Duties on Probates, Administrations, and Legacies, concludes the work.

From the short analysis which we have given, and from the extracts, our readers will immediately perceive that the production before us discusses topics of great and general utility; and we may add, from a careful examination of the work, that the accuracy and precision of the information which it conveys may be safely trusted; that the order in which the different subjects are arranged is natural and judicious; and that the author has comprized his multifarious matter within as narrow limits as were consistent with perspicuity and distinctness. He writes at the same time with brevity and with frequent elegance.

The merit which is displayed in this treatise induces us to express the hope that Mr. Toller will proceed, and supply the Profession with a work in a great degree connected with the present, on the subject of Devises. As he has already furnished us with so much useful knowlege respecting those wills which have the disposition of *personal* property alone

alone for their object, we recommend to his attention those wills which dispose of *real* property, and the nice and difficult rules by which they are construed. S.R.

ART. IX. *The History of the Helvetic Confederacy.* 4to. 2 Vols. 2l. 2s. Boards. Stockdale. 1800.

IT appears from the dedication to the King, that the author of this work is Mr. Planta, of the British Museum; who is descended, as we understand, from the noble family in the Grisons, whose name he bears. It is always to us a source of pride, that ingenious and learned foreigners find inducements to reside among us; and we have additional reasons for rejoicing in such acquisitions, when, in return for British protection and British privileges, acknowlegements so handsome and desirable as the present are offered to our acceptance. Already well known in England as a votary of Science, and a most respectable man, Mr. Planta possesses in his new character a title to very superior consideration. No work of the historical kind has lately appeared, from which the attentive reader can derive more information; nor will the desultory rise from a perusal of it, complaining of want of interest and deficiency of amusement.

It is rather singular that we should so long have been without such a publication as this; and that no able pen has before been employed on a subject which has so many claims to our notice: for what country can offer equal pretensions, whether we consider the wonders of its scenery, its political peculiarities, its early achievements, the influence which it had in its maturity on the affairs of Europe, or its recent calamities? To give the history of such a state is an arduous undertaking: but it has found in Mr. Planta an author who is fully equal to the task. The reader will here see not only fresh light thrown on the affairs of other countries, and his view of European history rendered more complete, but will meet with observations on characters, events, and periods, which are new and valuable; and which are highly creditable to the discernment and judgment with which Mr. Planta has read history. The early institutions of our rude ancestors, feodal regulations, monastic institutions, the genius of the dark ages, civil and religious dissensions, the grand separation from the See of Rome called the Reformation, and the philosophy which threatens all that we venerate and cherish, come in the course of his work under the author's notice; and they are treated in a manner which shews extensive information, a sound judgment, and a large share of impartiality.

Judging thus highly of the present author, we cannot but regret that there should be any point of difference between us and him: but we are happy in thinking that it may be found to be more apparent than real, more in words than in substance. In his preface, he does us the honour of animadverting on some observations which occur in one of our former volumes, respecting the influence of mountainous regions on the human intellect *. Our candid opponent will recollect that these observations were incidental, and therefore to be construed with some allowance. Native genius is the gift of God; confined, we believe, within no line of latitude, and occasionally springing up in all soils: but its culture and refinement are not, equally, to be sought where Nature has dealt her favours with a sparing hand. The splendid instances alleged, to overturn our rule, only shew that it might have been applied with more precision; since they are mostly, if not wholly, furnished by those parts of Helvetia, which do not partake of those general features of the country which we had in view when we laid it down. We were far from intending to reflect on a people who are so much the object of our veneration. Regarding high culture of mind as belonging to general luxury, we classed it among productions not ordinarily to be found in Alpine regions.

To return to the present subject. Geography and chronology have been aptly styled the eyes of history. There is another requisite, of which we must be possessed, if we wish to behold in full day the events which the history of any particular country details; and that is a competent knowlege of history in general, a somewhat minute acquaintance with the transactions of adjoining states. The history of Switzerland requires
5 also that we should take great pains to make ourselves acquainted with its topography; since otherwise it will confound and distract us.

Perhaps Mr. Planta would have better consulted the uniformity and popularity of his work, had he more condensed the matter of the first three chapters, and thrown it into the form of an introduction; as the history does not properly begin till we come to Chap. IV.

We learn from Chap. I. and II. that modern Helvetia includes, in addition to the antient, a large part of Rhætia: that the Helvetii, after their repulse by Cæsar, found on their return that their numbers were reduced to a third; and that the Rhæti, who till the reign of Augustus remained unmolested, were then almost totally extirpated. About the commence-

* See M. Rev. vol. xxvi. N. S. p. 540.

ment

ment of the 4th century, the whole population of Helvetia was swept away by some of the barbarian tribes which at that time over-ran Europe. In the course of the 5th century, we find Southern Rhætia occupied by the Ostrogoths; the Northern, to the lake of Constance, and across the Reuss as far as the Aar, by the Alemanni; and the whole Western part by the Burgundians.

Helvetia was subject to France under the Merovingian and Carlovingian kings. It next formed a part of the new kingdom of Burgundy; the last monarch of which, Rudolph III. bequeathed it to the Emperor Henry II. This bequest was the origin of the supremacy of the empire over Helvetia.

Though the author expresses himself cautiously, we may infer from the following passage, that he ranks with those who are more swayed by the authority of Montesquieu than by the arguments of Mably.

'The king's counsellors, his friends, the mayors of the palace, the chancellors, the counts of the cities and provinces, and the other magistrates and chiefs both of peace and war, were deemed the first nobility: the body of freemen composed the second rank: those born in bondage, who, having acquired their freedom, held lands in base tenure, were of the third: and the slaves, or bondmen, constituted the fourth, or lowest order.'—

'The king's immediate bondmen ranked with the freemen, and those whom he manumitted with the nobility.'

To those who like ourselves have studied this country, or to such as (like some of us also) have had the enviable felicity of visiting it, Chap. III. must prove highly interesting. Conformably to what we have before observed, we advise the readers of this history to peruse this chapter more than once, with the assistance of the map. Helvetia is a little world within itself; it is an aggregate of states, the relative situation of each of which must be well impressed on the mind, if we would draw from these volumes all the pleasure and instruction which they are capable of yielding. This chapter treats of the origin of the great families, of the religious houses, and of the cities of Switzerland.

Among the families which thus early had struck deep root in Helvetia, were the towering house of Hapsburg, that of Savoy, so well known to history, and that of Zæringen, so honorably distinguished in the early annals of this country; the dukes of which house were the beneficent founders of its cities, and the liberal grantors of the privileges to which these owed their subsequent prosperity. We are here told that learned Scots from the North of Ireland were the apostles of a great part of Helvetia, and the founders of some of its most

renowned abbies; as those of Disentis, St. Gallen, and Seckingen. At this remote period, Arnold of Brescia, the disciple of Abelard, and who afterward received the crown of martyrdom at Rome, disseminated rational opinions respecting the power of the priesthood, among the people of Zuric.

Early in the 13th century, died Berthold V. last duke of Zæringen, and the Imperial Vicegerent over Burgundian Helvetia. At this time, the Helvetic territory was divided between counts, great barons, and religious houses, who were in almost all respects independent. The counts of greatest note were those of Kyburg, Hapsburg, and Tockenburg; and the leading religious communities were those of St. Gallen, Seckingen, and the nunnery of Zuric.

Chap. IV. gives the traditional account of the origin of this renowned and venerated people, the Schwitzers, the founders of Helvetic liberty, and of the confederacy which afterward became so formidable a power. They believe themselves to be of Scandinavian origin: but they were so inconsiderable about the beginning of the 12th century, that neither they nor their valleys were known to the Imperial court. Mr. Planta's description of them, and of their residence, well deserves to be transcribed:

'Amidst gay meadows, at the foot of a lofty mountain *, and not far from the banks of the lake of Lucern, stood its capital burgh Schwitz †, from which all Helvetia has since derived its name and independence. The sides of the surrounding mountains are variegated with gay verdure, and the dusky hue of pine forests: several of their summits are bare rocks. This alternate mixture of dreary waste, of fertile lawns, of scattered dwellings, and peaceful flocks and shepherds wandering on the downy turf: the variety of glowing tints displayed by the sunbeams on the massy rocks, the splendor of the lake, the pureness of the air; the consciousness of security, derived, not from artificial fences, but from the perpetual bulwarks of insurmountable precipices; the ease and freedom of a pastoral life; all tended to inspire this people with a contented cheerfulness, and dauntless intrepidity, to which they owed the ardent love of independence, which to our days has eminently distinguished them even from their free-minded neighbours and confederates.'

'* The Haken.'

'† *Suites*, occurs in the ancient records. It will be a useful orthographical distinction to write *Schwitz* and *Schwitzers*, when this particular town, canton, or people are meant; and to appropriate *Swiss* and *Swisserland* to the nation and country at large. Fastidious critics would, no doubt, reprobate as a quaintness, the softening the former appellations into *Switz* and *Switzers*; but *Switzerland* is manifestly a spurious derivation.'

Chap. V. presents us with the history of two men who laid the foundation of the future greatness of their houses, Peter of Savoy and Rudolph of Hapsburg; whose respective descendants might have long remained no unequal rivals, had not the better fortune of Rudolph raised him to the first throne of Christendom. The account of Rudolph's early days belongs to Helvetia, and forms a very interesting part of the present work:

'Rudolph had now reached his twenty-second year, when his father Albert, who was odious to the Swiss on account of his rigour in the office of imperial commissary, died on a distant pilgrimage. Albert's share of the estates of Hapsburg devolved to Rudolph; but a great part of the hereditary domains of his house was in the hands of his paternal uncle *, who, with his five sons, lived at Lauffenburg on the Rhine. The property Rudolph inherited was moderate: his lands were all in sight of the great hall in his castle. Some advocacies extended his influence to more distant parts; but the power annexed to the title of Landgrave of Alsace, to which he succeeded, was, by the refractory spirit of the times, rendered almost nugatory. In the eager pursuit of his ambitious views, he despised the tardy means of prudence, and suffered the vehemence of his temper to betray him into indiscretions, which, in men less audacious, would have led to ruin. Before the age of forty he had already incurred the odium of his whole family, been disinherited by his maternal uncle the Count of Kyburg, and twice excommunicated by the church. His first contest was with his uncle of Lauffenburg, whom he taxed with having made an unfair partition of the family estates: but the helpless debility of the old count was so effectually protected by his son Godfried, that Rudolph soon beheld from his castle, the flames which consumed his principal town of Bruck; and was compelled to acquiesce in the grant the old count made of the castle of new Hapsburg on the lake of Lucern, to the nunnery at Zuric. He next gave offence to his uncle Hartman, who had no issue; and extorted from him a large sum, as a compensation for his claim upon the estates of Kyburg: Hartman complied, that he might transfer the bulk of his property to the see of Strasburg; and in order to preclude all further importunities from this intrusive nephew, he made his grant irrevocable. In a contest with the Bishop of Basle, Rudolph approached with forces, and burnt the convent of the Penitent Sisters in one of the suburbs of that city; for which sacrilegious deed he, and all his adherents, were put under a severe interdict. He then (perhaps as an atonement to the church) engaged with Ottocarus King of Bohemia, in the crusade against the infidels of Prussia, who were contending with the Teutonic knights for the Gods, and the freedom of their ancestors. His fortunes, which his rashness more frequently obstructed than promoted, took a more favourable turn, as soon as adversity had tempered the impetuosity of his unruly passions.

' * Likewise called Rudolph, who died in 1249.'

'His mother Hedwig lived to see him reconciled to her family, and to witness an alliance contracted between Hapsburg and Kyburg. Godfried of Lauffenburg * also became his friend. The days of the old Count of Kyburg drawing near to a conclusion, Rudolph sought both by persuasion and kind offices, to induce the Bishop of Strasburg to relinquish the hasty grant of Hartman. In this however he failed; and thenceforth he espoused the cause of the citizens of Strasburg against their bishop, and seized on the towns of Colmar and Mulhausen. He allowed no repose to this right reverend prelate during his life; and, after his death, intimidated his successor Henry to such a degree, that he gladly consented to surrender the grant.'—

'Hartman the elder of Kyburg, soon after this, sent a pressing message to Rudolph, to solicit his aid against the burghers of Winterthur, who, in a sudden insurrection, had attacked and nearly demolished his tower near their walls. Rudolph was hastening to his assistance, when news were brought him that Hartman, the last Count of Kyburg and Landgrave of Thurgau, had closed his illustrious line. All the nobles of the county of Kyburg †, and from Baden, Thurgau, and the Gaster, who owed allegiance to this house; the magistrates of the several towns and cities, and the heads of the many convents that had been founded or patronized either by his ancestors or by himself, met hereupon at a general assembly; and Count Hartman was entombed with his shield and helmet. Rudolph received the homage of the assembly, and pardoned the insult offered by the burghers of Winterthur. The house of Hapsburg had on no former occasion received so great an accession of power and dominions; but Rudolph, while he was listening to the congratulations of his friends and subjects, was little aware what far greater honours were yet reserved for him by his auspicious destiny.

'Rudolph was high in stature, and of a graceful figure and deportment: he was bald, his complexion pale, his nose aquiline; his mien was grave, but so engaging as to command the confidence of all those who approached him. Both at the time when, with scanty means, he performed eminent achievements, and when, in his exalted station, a multitude of public concerns claimed incessant attention, he preserved a gay and tranquil mind, and a disposition to facetious mirth. His manners were simple and unassuming: his diet was plain; and he was still more temperate in the use of spirituous liquors. He once in the field appeased his hunger with raw turnips: he usually wore a plain blue coat; and his soldiers have often seen him darn his doublet with the same hand that grasped his conquering sword in fourteen battles. It is recorded, that he ever preserved his conjugal fidelity to his consort Gertrude, who bore him ten children. He enjoyed plea-

---

'* The son of this Godfried, who bore the same name as his father, is reported to have fled to England from the persecutions of his cousin Rudolph (in 1310), and under the name of Fielding, to have been the founder of the illustrious line of the Earls of Denbigh. See Dugdale's English Baronage, T. ii. p. 440.'

'† This county appears in 1299, to have contained forty-four parishes, and above one hundred castles.'

sures

sures without being subservient to them; and hence did he never want either time for labour or relaxation, or in old age, health and vigour for powerful exertions.'—

'Rudolph, in all his wars, treated the prelates, who were less tenacious of their spiritual dignity than of their temporal concerns, not as preachers of the gospel of peace, but in a manner conformable to the law of arms: on the other hand, he is reported to have shewn great deference to the clergy, and a zealous devotion to the sacred rites. One day while hunting, he met, near an overflowing brook, a parish priest, who was bearing the host to a dying patient: he compelled him to mount his horse; and expressed with fervour his lowly veneration for the supreme Being, to whom he owed all his many blessings, and the great prosperity he enjoyed. His piety was highly extolled at Zuric when, at a solemn festival, he exhibited to the assembled multitude many relics of the crucifixion. The new Augustin hermits whom he established in this city, and many other religious orders on whom he conferred ample donatives, spread the fame of his godliness throughout the land.'

Espousing the cause of the nobles of Basle against the burghers and bishop of that city, Rudolph had brought both the latter to submit to his own terms. The same parties proving again refractory, Rudolph was engaged in besieging Basle when the tidings of his election to the empire were brought to him.

'Basle did not long enjoy the tranquillity it had obtained by the late pacification. Factions arose among the citizens: and the bishop being tardy in discharging the contributions he had promised Count Rudolph, the latter assembled his forces, and returned to the siege of this distracted city. The resistance he met with was more obstinate than he had ever yet experienced; and his soldiers, weary of incessant repulses and reciprocal attacks, were relaxing in their ardour, when Henry of Pappenheim, hereditary marshal of the empire, and soon after him Frederick of Hohenzollern, Burgrave of Nuremberg, came from Frankfort on the Meyn, and brought the tidings, 'that Lewis Count Palatine of the Rhine and Duke of Bavaria, had, at an assembly, and in the name of the electors, proclaimed Rudolph Count of Hapsburg, in consideration of his great wisdom and eminent virtues, King of the Roman Empire in Germany.' This intelligence surprized Rudolph more than it did those who attended him. While all his friends and retainers in the Argau were, with inexpressible joy, hastening to Bruck, to congratulate his consort on this unexpected exaltation; and the distinguished persons of all his towns and provinces, who had honoured him in his more humble station, came to visit him, in his unlooked for splendour, the citizens of Basle requested that he and his troops would enter their city. The new king granted them a full amnesty, released all the prisoners, and proclaimed a general pacification. He then repaired to Brisach, where he met his queen, and the principal nobility of the empire: and, with them, proceeded to Aix la Chapelle, where he received, from the hands of the Archbishop of Cologne, the crown once worn by Charlemagne.

'The most important of the subsequent actions of Rudolph must be sought for in the annals of the empire; the province of this history being merely to relate what he achieved within the confines of Helvetia, in favour of the people, for his own interest, and for the advantage of his progeny. He sat eighteen years on a throne, which, during three and twenty years preceding, none had been able to maintain. He restored public tranquillity; governed with paternal lenity; but at the head of his forces still manifested his wonted spirit and intrepidity. In his private life he preserved all the simplicity of his native manners: he was accessible to all; and said to his surrounding guards who prevented a poor man's approach, 'because I am a king, am I to be secluded?' He gave strict charge to the toll-gatherers to take no more than their dues, and to abstain from violence: 'know ye,' he declared to all his officers, 'that I am bent on re-establishing peace and equity, the most precious gifts of heaven.'

'He protected the city of Zuric, which depended immediately on the empire, with so much solicitude, that, to prevent any progressive abuse of power, he regularly exchanged the imperial commissary every other year. He conferred on the citizens the important privilege, without which, neither their wise institutions nor the purity of their manners, would have availed them, 'not to be amenable to any foreign tribunal, nor to be ever tried but according to their own laws;' they in return gave a striking proof of their firm adherence to Rudolph, on a day when one hundred of them, headed by himself, displayed a memorable instance of undaunted valour, in a decisive battle against Ottocarus King of Bohemia. He never failed to rise from his throne at the approach of Jacob Muller, a burgher of Zuric, who in an engagement had, at the peril of his own life, saved that of the monarch: he never applied in vain to the citizens for a loan or subsidy; and found them ever ready to promote his interest and glory.'

Rudolph held the Swiss in high estimation, and was accustomed to tell them 'that he should ever consider them as his meritorious and darling children; and as such would maintain them in the immediate protection of the empire, and reserve them for the most important of its services.'

The following is the account of his death, and of the grandeur to which he raised his family:

'In the eighteenth year after 'the grace of God,' as he described his exaltation, 'had raised him from the huts of his ancestors to an imperial throne,' in the seventy-fourth year of his age, was Rudolph first attacked with symptoms of a dangerous malady. He was hastening to Spire to repose, as he intimated, amidst the tombs of many preceding kings and emperors, when his fate met him at Gemersheim on the Rhine, a town of his own foundation. His hereditary dominions had been enlarged by the acquisition of Kyburg, Lensburg, Baden, Zoffingen, and several advocacies: but his greatest accessions he owed to his victories over Ottocarus King of Bohemia, Margrave of Moravia, and Duke of Austria, Stiria, Carinthia and Carniolia, who had opposed his election to the empire.

Five

Five years after he had reduced that power*, the king, adorned with all the pomp of royalty, and surrounded by all the princes, whose concurrence was indispensable in all new regulations in the empire, seated himself on his throne in the palace at Augsburg, and declared, 'that in order to enable his sons Albert and Rudolph, to display the full extent of their inviolable loyalty and zeal for the glory of the empire, he had resolved to raise them to an eminent rank in the college of princes.' Hereupon, in the plenitude of his power, and with the consent of the electors, he invested them, by the delivery of banners, with the Dukedoms of Austria, Stiria, the Windismark and Carniolia: he soon after granted them also the Margraviate of Burgau. To such eminence rose a single count, of a race whose very name had scarce reached the contiguous countries. By the enlargement of his bounds to the furthermost confines of Alsace and Austria, he in a manner hemmed in all Upper Germany, and kept in awe the French king, and many of the Slavian princes. His house, by his address and wisdom, rose to a power which gradually subdued nations and countries, the very existence of which was then unknown. No race has so often endangered the freedom of Europe: and its splendid career has never met with any check, but what it derived from its own neglect of that moderation, which had ever been the great art of Rudolph.'

The author elsewhere thus expresses himself, when speaking of the House of Austria: 'Few virtues, and a still smaller share of magnanimity, but a happy coincidence of circumstances, and above all an inflexible adherence to a system of aggrandizement, have since raised this house to the highest rank in the Christian world.'

When the Bishop of Basle heard of Rudolph's elevation, he is said to have exclaimed; "Sit firm, good Lord of Heaven, or this man will drag thee from thy throne."

In a note, we meet with the following passage: 'The line of Dukes was of the Capetian race; the father of Hugh Capet appearing in the tenth century with the title of Duke of Burgundy. Otho, his second son, continued this branch, which descended through twenty generations to Charles the Bold, who perished at Nancy, and left his extensive dominions to his only daughter Mary, by whose marriage with the Emperor Maximilian the First, they devolved to the house of Austria.' Whether this inaccuracy, which in point of language is obvious, extends to the author's meaning, we shall not presume to ascertain. Mr. Planta must know that, in the above period, the duchy of Burgundy reverted twice to the crown, and that there were two distinct dynasties of reigning dukes; both, indeed, of the Capetian race.

Chap. VI. is occupied by councils, scenes, and names worthy of the best days of Antient Greece. The reader of

---

'* December 22, 1282.'

sensibility

sensibility will not peruse it without feeling his mind inspired with patriotic ardour, with a noble disdain of slavery, with a proud sense of the rights of humanity, with a calm fortitude, and with a firm repose in Providence, such as animated the venerable fathers of Swiss liberty; nor can it fail to excite reverence bordering on idolatry, for those persons whose names, as Voltaire observes, would have been better known to fame, had they been less uncouth. The traits which distinguish an artless, courageous, free-born people, the goading and wanton oppressions of petty authority, and the lofty despotism of a high-minded prince, are here ably sketched. The author transports us to the period of which he writes; we engage in the deliberations of the time; we assist in expelling the bailiffs; we rejoice over Geisler's fall; we forget the crime while we feel the distractions of Albert's assassins; and our blood freezes at the recital of the horrors committed under the orders of the relentless Agnes.

In Chap. VII. the heroism of the Schwitzers, or the people of Schwitz, Uri, and Underwalden, is seen in action. The following is the account of the important and memorable battle of Morgarten:

'The fifteenth of October, of the year thirteen hundred and fifteen, dawned. The sun darted its first rays on the shields and armour of the advancing host: their spears and helmets glistened from afar; and, this being the first army ever known to have attempted the frontiers of the cantons, the Swiss viewed its long protracted line with various emotions. Montfort de Tettnang led the cavalry into the narrow pass, and soon filled the whole space between the mountain and the lake. The fifty exiles on the eminence raised a sudden shout, and rolled down heaps of stones and fragments of rocks among the crowded ranks. The confederates on the mountain, perceiving the impression made by this attack, rushed down full speed, but in close array, and fell upon the flank of the disordered column. With massy clubs they dashed in pieces the armour of the enemy; and with long pikes they dealt out blows and thrusts wherever opportunities offered. Here fell Rudolph of Hapsburg Lauffenburg, three Barons of Bonstetten, two Hallwyls, three Urikons, and four of the house of Tockenburg: two Geslers were likewise found among the slain; and the vindictive Landenberg met his doom from the hands of those he had long wantonly oppressed. The Confederates lost a son, or cousin of Walter Furst of Uri, the Lord of Beroldingen, and the aged Baron of Hospital, whom his son had in vain endeavoured to dissuade from engaging in the perilous contest. The narrowness of the defile admitted of no evolutions; and a slight frost having injured the road, the horses were impeded in all their motions: many leaped from this unusual conflict into the lake; all were startled; and at length the whole column gave way, and fell suddenly back on the infantry, which had already advanced into the

the pass: these saw the precipitate retreat before they could learn its cause; and as the nature of the country did not allow them to open their files, they were run over by the fugitives, and many of them trampled to death by the horses. A general rout now ensued: the Swiss pursued, and continued the slaughter: all the fifty auxiliaries from Zuric fell on the post that had been assigned them: and Leopold was, with much difficulty, rescued from the carnage by a peasant, who, knowing the bye-paths in the mountains, led him to Winterthur, where the historian of the times* saw him arrive in the evening, pale, sullen, and dismayed. Thus did the Confederates, in less than three hours, without much loss, but by skilfully availing themselves of the imprudence of their enemy, and by their own timely and vigorous exertions, gain at once a complete and decisive victory.'

From Chap. VIII. we learn that Zuric, at the early period of 1335, could boast of a patron of letters in Roger Manesse. Political dissensions arose, however, and chased away the muses.—Though it is admitted that power had been abused, the reader is made to regret the departed calm of long established authority. The demagogue is ably drawn in the person of Rudolph Brun.—Next opens before us a scene in miniature not unlike that which it is the misfortune of the present times to witness. The freedom which the cities asserted, and their rising prosperity and power, roused the jealousy of surrounding chieftains, united their forces and councils, and impelled them to hostile attacks; and Helvetia seems to have been at that time what Europe unhappily has been of late. The events which led to the battle of Laupen are detailed in the author's usual impressive manner. It is to be observed that, on this theatre, the car of victory is not attendant on the brilliant Paladins, but ever awaits the humble peasant and the contemned burgher. Victorious Berne, by the banishment of the excellent Bubenberg, its beneficent Avoyer, exemplifies the fickleness and ingratitude too common in free cities. Speaking of Erlach, the brave commander at Laupen, who fell in his old age, 'hoary, trembling, and feeble,' by the parricidal hands of a son in law, the author says

'No inscription decorates the tomb of Erlach†: his glorious deeds are his monument; it is indelible while there are men on earth who feel the glow of virtue: and in future ages, notwithstanding the fluctuations in men's estimation of worth, and when the Swiss themselves shall have degenerated into a people widely different from their brave ancestors, Erlach will still be ranked with the

'* John of Winterthur.'

'† He is supposed to have been buried under the great minster at Berne. His sons lay together in a humble country church, without any inscription except their names.'

brightest

brightest ornaments of Greece and Rome, a hero fearless and unblemished.'

The dreadful plague, mentioned by all the historians, which raged at this period, carried away in Basle alone twelve thousand persons, and a third of the population of Helvetia.

Chap. IX. Zuric, Zug, and Berne join the confederacy. It appears from the present work, as well as from all history, that insurrection ever originates in oppression. Had not the inhabitants of the sequestered vales of the Alps been grievously and wantonly oppressed, the world would have been deprived of the example of high practical liberty which Helvetia so long exhibited. Privilege and liberty are not only compatible, they are capable of mutually assisting each other: but, at moments inauspicious to human weal, they overleap their respective limits: then, rancorous animosity lays hold of the minds of men, fierce warfare ravages the earth, and dreadful havoc is often made, before the equilibrium of the political and moral world is restored; before privilege will consent to be considered as an investiture for the general good, connected with burthens as well as with benefits; and before liberty will submit to necessary restraints.

In Chap. X. we find the splendid Leopold, the very essence of chivalry, unable to endure that burghers and peasants should set up privileges which entrenched on his claims. Early did Europe witness how courts miscalculate the prowess with which liberty inspires her children; what wonders, a people who regard slavery as worse than death are capable of performing; and how unequal is the contest between the satellites of arbitrary power, and the worthy sons of freedom who fight for all that they hold most dear! It was the sentiment of liberty paramount in the mind, that rendered the Swiss confederates, few in numbers, and destitute of means, invincible by the whole power of the House of Austria.

Though descriptions of battles form perhaps the least instructive parts of the page of history, yet, when they are perspicuous and lively, they add very much to its interest. Mr. Planta has succeeded in giving this advantage to his work, in an eminent degree. The descriptions of the battles of Morgarten, Sempach, Laupen, and Næfels, do not disparage these great events; and we mistake if the reader rises not from the perusal of the Helvetic history, with veneration for these spots in no degree inferior to that which he has felt for those that have been consecrated by the eloquence of Greece. What instance of devotion to country can exceed that which procured to the confederates the victory of Sempach? Baffled in all their attempts to make any impression on their foes,

'Arnold

'Arnold Struthan de Winkelried, a knight of Underwalden, burst suddenly from the ranks: 'I will open a passage,' he cried, 'into the enemy's line. Provide for my wife and children, dear countrymen and confederates; honour my race!' He threw himself instantly upon the enemy's pikes, grasped as many of them as he could reach, buried them in his bosom, and, being of a tall corpulent stature, bore them to the ground with his own ponderous mass: his companions instantly rushed over his expiring body; and a close column forced itself into the broken ranks of the enemy, who were thrown into still greater confusion by their endeavours to close the interval. The pressure thus occasioned, added to the intenseness of the heat, proved fatal to many knights, who fell without a wound. Fresh columns of the assailants availed themselves of this disorder, and the havock became general. The servants of the nobles, who had been left with the horses, perceiving from afar the consternation that prevailed, mounted, and consulted their own safety by flight. The banner of Austria sunk to the ground, together with Henry de Escheloh its bearer. Ulric of Arburg raised it anew, and endeavoured to restore the fight; but he also was soon oppressed, and fell exclaiming, 'Help, Austria, help!' Duke Leopold ran to him, received the banner, now steeped in gore, from his dying hand, and once more waved it on high. The conflict at this moment became most fierce and obstinate. Numbers of combatants pressed round the duke; many of his illustrious companions fell near him: at length, all hope being at an end, he exclaimed, 'I too will fall with honour.' He sprung forth from among his friends, rushed into the thickest of the enemy, and sought his doom: he fell, and while, weighed down by his ponderous armour, he was struggling in vain to raise himself, he was approached by a common man from Schwitz, who levelled a blow at him. Leopold called out, 'I am the Duke of Austria:' but the man either heard him not, believed him not, or thought that in a day of battle, the highest rank conferred no privilege: the duke received a mortal wound *. Martin Malterer, the banneret of Friburg in Brisgau, saw the disaster: he stood appalled: the banner dropped from his hand: he threw himself upon the corpse of his slaughtered sovereign to preserve it from insult, and there met his own fate.'

The exploits of the little community of Glaris follow close on the heels of those which immortalize the day of Sempach. The charming pen of Gesner † has made the battle of Næfels a classic subject.

In Chap. XI. the author thus describes the Swiss mode of fighting:

'To stand like walls, was their fundamental order of defence: to advance irresistibly; to penetrate and bear down every thing before them, like a rock rolling from the summit of St. Gothard, was their

---

'* We must have better authority than that of C. E. Faber, to believe that the man who killed the duke was actually tried and executed at Berne for that deed.'

† See the sweet Idyl *das Hölzerne Bein.*

mode

mode of attack. Such were the tactics said to have been practised before Troy, by the Israelites, when they were still led by the God of Hosts, and by the Greek phalanx and Roman legions, before their grand manœuvres were refined into sightly evolutions, chiefly calculated to gratify the eye of inglorious commanders.'

The following passages throw great light on the singularities observable in the Helvetic governments. Speaking of the territorial acquisitions made by different cities, Mr. Planta observes: 'in each of these contracts, all feudal rights, not alienated in the bargain, and all previous municipal privileges of the respective communities, were scrupulously reserved; whence (as this was observed in all other purchases of the Confederates) arose the multiplicity of local privileges, immunities, and customs, to which the Helvetic body owed its complicated polity.' After having recited these acquisitions, he adds:

'Thus, in a few years, and without wars or compulsive means, have the Confederate cities of Helvetia acquired upwards of forty seigneuries from Austria and its vassals; some by voluntary surrender, but most of them by open purchase. The old maxim of rejecting territorial acquisitions was indeed relinquished on these occasions; but at this period no censure will apply for this deviation, if we reflect that the princes, in these times, in proportion as the nobility sunk into decay, had recourse to stipendiary forces, numbers of which they now began to enlist under their banners; and that by means of these, they would soon have crushed the various Confederacies it had been found expedient to oppose to the encroachments of despotism. The Helvetic cities guarded against this by encircling their walls with ample territorial dependencies, which defeated the purposes of their relentless adversaries, and enabled theirs to survive the leagues of the Suabian, Rhenish, and Hanseatic cities, which had not used similar precautions. The Confederacy, moreover, by these accessions gradually obtained a preponderancy, which was soon felt in the scale of political equilibrium, and rendered its independence an object of equal solicitude and protection to all the states that composed the grand republic of Europe.'

The battles of Speicher and Stoss, and the rest of the exploits which rendered Appenzel so renowned at this time, display a bravery which almost exceeds that of the confederates. They originated in a quarrel between the Abbot of St. Gallen and the people of Appenzel. Some of our readers may have been agreeably introduced to an acquaintance with several of the parties in this dispute, by means of one of the most pleasing and instructive novels lately delivered from the teeming press of Germany *.

* Rudolph von Werdenberg. We have been surprized that so unexceptionable and marketable a commodity should, so long, have escaped the keen eyes of our translators.

It is about this time that the Grisons became known to history. This people, following the example of the confederacy, formed their several leagues. 'The prosperous example of the Helvetic confederacy thus spread around it its own spirit of independence; and no doubt prompted many powerful, but provident nobles and prelates, to a nearer intercourse with their subjects, and to favour combinations which they well saw they could not obviate.'

We have already hinted at a similarity between the transactions in the vales of Helvetia in the fourteenth and fifteenth centuries, and others in modern times on a more conspicuous theatre. Coalitions are formed among ecclesiastical and temporal princes against newly risen popular states; and combined efforts are made to counteract these politics. Such was the object of Albert and Leopold, and of the widely extended confederacy which was defeated at Laupen. In stating a resemblance, and such a resemblance as gives high additional interest to the first book of this history, at the close of which we are now arrived, we admit, at the same time, that great variations are discoverable. The antient assertors of liberty founded their claims on usages, charters, and grants; the moderns build their title on abstract rights: the antients purchased territories; the moderns seize them by force, or get them made over to them by mock voluntary transfers: the antients sought in liberty internal security and happiness; the moderns use it as an instrument to serve the purposes of ambition, and as a weapon for foreign annoyance. To note accurately all the points of resemblance, to assign the variations at length, and the causes of the one and of the other, would not fall within our limits: but they will occur to those who read, as they deserve to be read, the chapters of which we have given an account.

Book II. treats of *the Progress, Decline, and Dissolution of the Confederacy*; and the first chapter opens with a short sketch of the transactions of the Council of Constance. The proceedings of this Assembly, of such note in its day, throw new light on the actual state of Europe at the time, and on its subsequent history. It is a curious circumstance that this Assembly, though catholic, and though the documents relating to it are principally German, has found in L'Enfant, a Protestant, and a Frenchman, a more fair and satisfactory historian than it has been the fate of other councils to obtain. We make no exception in favor of the estimable Fra Paoli. It will not suffice to traverse the beaten roads; we must wander into bye-paths, if we would thoroughly know the vast field of history.

We have seen the Helvetic body-politic reach its prime, and we now are called to witness the operation of those seeds of dissolution, which are inherent in all the works of man; to observe the shocks which convulse the solid frame, which tend to undermine some pillar, or to break some hinge, and which commence the gradual change from perfection to decay.

No votaries have been more intoxicated than those of liberty. They attribute to their divinity every possible excellence; and they describe her as pacific and moderate. History forces on us a different opinion, and wrests from us a confession which we take no pleasure in making; that liberty inspires her sons too often with ambition, and with the love of aggrandizement. This is instanced in a very remarkable manner, in the case of the Cantons of Uri and Underwalden; whose sequestered situation, it might have been expected, would have guarded them against sacrificing at the shrine of ambition. It was in an attempt to make good a foreign acquisition, (that of Bellinzona,) that victory first proved unfaithful to the Swiss banners; and it was at the battle of St. Paul's before that city, that a Swiss was first known to surrender himself a prisoner of war.

Previously to the Italian disaster, in the course of the troubles of the Vallais, a spirit had discovered itself, widely different from that which animated the confederacy in its better days. A demagogic ceremony, practised by the insurgents, is too curious to be passed over; we shall transcribe the author's account of it, as given in a note:

'The mode in which the authors of the commotion effected their purpose, is singular, though analogous to what popular leaders ever practise in order to concentrate the various grievances complained of into one single image, word, or sentence. They produced a club, on which a human face was rudely sculptured, and tied it to a young birch tree, which they plucked up by the root. This they called *the Mace*, and set it up as an emblem of the injured people. The figure was asked who it had chiefly to complain of; and the names of the principal families being called over, when that of the person aimed at was mentioned, it was made to bow profoundly in token of humiliation, and earnest entreaty for relief. All those who took compassion on it drove a hob-nail into the trunk of the tree, thereby denoting their number and firm resolve, without betraying their names. When the number was thought sufficient, this pageant was carried throughout the country, and placed before such houses and castles as were doomed to destruction. Whoever reprobated the violences committed by the insurgents was threatened with the Mace; and the person who was the principal object of the conspiracy, had no option but that of flying the country.'

In

In Chap. II. Mr. Planta makes the following observations, to serve as a clue to guide us through the maze of the ensuing melancholy events:

'The state of security in which the Cantons now found themselves soon induced them to turn their thoughts to objects of private advantage, or at best to conceive that a tender regard for the welfare of their particular city or canton was all the patriotism that could now be demanded of them. Each canton thus gradually acquired a distinct character *. Berne became lordly and domineering; but this very spirit, and the prevailing influence of that city, proved in the sequel the main spring of the consequence of the confederacy as a state. Zuric carried on an extensive trade, and hence suffered its commercial views to warp all its public as well as private deliberations; and we accordingly seldom find it in unison with the rest of the Confederates. The three forest cantons preserved, indeed, their pastoral simplicity; but their emulation being once excited, even Mount St. Gothard was not high enough to restrain Uri and Underwalden from attempting conquests in Italy, in which they were feebly assisted by their allies.'

This chapter contains the sad details of the war of Zuric; a contest as inveterate and destructive, as those usually are which arise among friends and confederates. The splendid Stussi, who exercised absolute sway over the minds of the Zurichers, is a character which the political reader will carefully survey. Author of incalculable ills to his country, and to the confederacy, and compromising the very existence of both as independent Powers by his treaty with Austria, he retained his influence over the people undiminished, to the day in which he bravely fell, fighting for the cause of which he was the soul. The description of the bloody combat at the lines of Hirzel is exquisitely pathetic. If the ambition of the dangerous Stussi had in the course of the narrative called forth our resentment, yet, at the view of his noble fall, we are not enough masters of ourselves to refuse him our regret. The frantic valour of the small band of intrepid Swiss, who sold their lives at so dear a rate to the Dauphin of France, (after-

'* Their rulers, and not the people at large must be here understood. These, cheerfully contented in the serene enjoyment of their dear bought liberty, confined within a narrow circle of communication, and chiefly addicted to their domestic concerns, have never suffered new-fangled doctrines, or specious political speculations, to bias or perplex their honest purposes. Should their modern reformers succeed to guide them into new paths of morality, the late conduct of the Swiss guards at the Louvre will probably be the last instance of the sincerity and inviolable truth to their engagements, which, together with undaunted courage, have ever been considered as the distinctive features of the national character of this people.'

ward Louis XI.) in the action of St. Jacob near Basle, is drawn in its true colours. The curious reader is gratified, when he learns that this engagement was the first cause of the intimate connection between France and Switzerland, formed soon afterward; which has been productive of so many important consequences, which remained to our days, and which had so tragical a termination.

We cannot enter farther into the facts and observations which occur in this chapter, illustrative of general history; and we shall conclude our account of the first volume with the following descriptive passage:

'These people, especially the shepherds of the Alps, were the mere children of nature. When unruffled by passions their features bespoke benignity, probity, and forbearance; but in the rage of war they, like David, and the heroes of Greece and Rome, displayed a ferocious ardour incapable of control. Many when taken prisoners, chose to die the death of Cato: fear was unknown to them, but insult they could not endure.'

[*To be continued.*] Jo..s.

ART. X. *Walpoliana.* Crown 8vo. 2 Vols. 9s. Boards. Phillips.

'Mr. Gray the poet, has often observed to me, that, if any man were to form a Book of what he had seen and heard himself, it must, in whatever hands, prove a most useful and entertaining one. WALPOLE.'

WE believe that all those who had the honour of being intimately acquainted with Horace Walpole, late Earl of Orford, would have rejoiced if he had himself formed a collection of *Walpoliana.* He was indeed so replete with anecdote, so fertile in ludicrous stories, and so originally humourous in his manner of relating them, that we have heard many of his friends express a wish that he had found a Boswell to catch and record them. A story on paper, however, compared with the same story told with peculiar humour *vivâ voce*, differs as much as a dead animal from a living one; the form and members may be all entire, yet the animation is wanting, and it is a *caput mortuum.*

The publication before us, we apprehend, will not augment the literary celebrity of the noble Lord, from whose papers and conversation it has been compiled; nor will it do much honour either to the compiler's taste in selecting, or to his friendly intentions. Many of the anecdotes and *bons mots*, if not in Joe Miller, are sufficiently common and antient to have been inserted in the early editions of that *immortal author*; and the piquancy of others consists in their profaneness. *La Baumelle*, in a similar publication, (*Mes Pensées*,) apologizing for the antiquity of a joke, remarks: "I know that this has been often said,

said, yet it is still a good thing to say:"—but the want of novelty in these pleasantries is not so conspicuous as the want of candour: for we have observed that, in one small volume of only 140 pages, the characters of thirty-five men, whose eminence had been long established, have been blasted. Many of the anecdotes are flat and insipid when read, which were extremely comic and amusing when heard in the original and diverting manner in which they were delivered by the Lord of Strawberry hill; who, it must be owned, was ever, and in all things, more fond of the quaint and the queer than the elegant and sublime.

The thoughtless speech of Lady Coventry to George II.; the boast of an insignificant and obscure person that the King had spoken to him; Quin's answer to one who asked by what law Charles I. was put to death; the dispute in reading the burial service; George the First's tolerance on seeing the picture of the Pretender in the house of one of his subjects, &c. have long been in general circulation among anecdote-mongers and story-tellers. Of this notorious kind, in vol. ii. are: *Ce n'est que le prémier pas qui coûte;* Philip III. of Spain killed by etiquette; the dispute whether an illegitimate child was born too soon, or the mother married too late, &c.—and all the stories given to Louis XI. of France belong (according to Joe Miller) to our Charles II.—These are not only old, and such as in common cant would be called *patch*, if repeated in company, but many of them are ill told, and not assigned to the right author.

Our remarks, however, must not be principally levelled at the want of wit, humour, mechanical order, novelty, or arrangement, in these *ana*, but at the noble author's want of feeling and candour; at the frivolity of his taste; at his vanity; and at his pretensions to modesty and indifference as to literary fame, at the time when he was contriving to acquire with his utmost ingenuity that which he envied in others, yet depreciated as beneath the dignity of a gentleman to attempt to possess, or to enjoy when attained.

It has been said of Lord Chesterfield, that he was such a slave to the reputation of a wit, to the last hour of his life, that he had a *bon mot* ready for the first visitor whom he received in a morning; and Lord Orford seems to have prepared, on his pillow, some anecdote, or risible quaintness, for every day's expenditure. As the orations of the antient Greeks and Romans were studied for the occasion on which they were pronounced, he seemed never to have trusted wholly to contingencies for the exertion of his wit, fancy, or memory. The *literati* regarded his praise as fame; and they were sure of his *good word*, in return for a free-will offering of incense and admiration.

In one of his original letters, written in a fit of humility, he draws a character of himself, to which he was sure his friends would not subscribe, but for which his enemies will take his word. When he says, (p. 158, vol. ii.) 'My pursuits have always been light, trifling, and tended to nothing but my casual amusement—I will not say, without a little vain ambition of shewing some parts, but never with industry sufficient to make me apply them to any thing solid. My studies, if they could be called so, and my productions, were alike desultory. In my latter age, I discovered the futility both of my objects and writings—I felt how insignificant is the reputation of an author of mediocrity.'—Who can believe him to be sincere in this declaration, who recollects with what pertinacity he defended his *Historic Doubts*, and other writings, whenever they were attacked?

There seems to have been something very unfeeling in the distress which his Lordship so pathetically describes on his accession to an earldom and 3800l. *per ann.* in addition to his previous income of 5000l. a-year. Were there no emollients for the pressure and embarrassment of additional wealth?—Could no pleasure be extracted from benevolence, and from the relief of penury and want?—Did he totally forget that calamity and distress frequently visited the most innoxious and deserving inhabitants of the earth?—Such reflections as these, however, seem never to have occupied his mind; and he wished that his complaints of the trouble which accrued to him from his new dignity, and increase of wealth, should be wholly ascribed to philosophic indifference and greatness of soul:—while his biographer, manifestly a disappointed man, wishes that his censure of the peer's want of liberality to worth and talents should be supposed to spring from disinterested and virtuous indignation. Shrewd observers of the workings of the human heart will be duped by neither.

Though the editor of these volumes has not flattered the memory of Lord Orford in speaking of his patronage and use of riches, he seems to forget,—when he says that 'his politics were, like his religion, moderate and rational,'—that his hero was a *frondeur* from his father's ceasing to be minister to the time of his own death; and that this son of a prime minister, who was highly favoured by two sovereigns of the Brunswick line, never spoke of their successor and the family but with bitterness.

We have already collected from Lord Orford's Letters, in the review of his Works, (vol. xxvii. N.S.) numerous specimens of the peculiarity of his humour, and of his quaint colloquial as well as epistolary language. We shall now select, from the small volumes before us, a few of the best articles; for the

preservation of which, the public is certainly obliged to the industry of the editor: but out of more than 370 *bons mots*, apophthegms, reflections, tales, and singular opinions, we think that not more than the decimals should have been published. Of the rest, as we have already said, some are too well known; some profane, and not very delicate; others, old and ill-founded Jacobitical stories, against Geo. I. and II.; with indecent reflections not only on the late Princess of W. but on other branches of the R. F.

The following numbers in each volume seem to be the most lively, amusing, and inoffensive:

'xx. *Double Pun.*] A good pun is not amiss. Let me tell you one I met with in some book the other day. The Earl of Leicester, that unworthy favourite of Elizabeth, was forming a park about Cornbury, thinking to enclose it with posts and rails. As he was one day calculating the expence, a gentleman stood by, and told the earl that he did not go the cheapest way to work. "Why?" said my lord. "Because," replied the gentleman, "if your Lordship will find *posts*, the country will find *railing*."

'xxi. *Passionate Temper.*] General Sutton, brother of Sir Robert Sutton, was very passionate: Sir Robert Walpole the reverse. Sutton being one day with Sir Robert, while his *valet de chambre* was shaving him, Sir Robert said, "John, you cut me;"—and then went on with the conversation. Presently, he said again, "John, you cut me;"—and a third time—when Sutton starting up in a rage, and doubling his fist at the servant, swore a great oath, and said, "If Sir Robert can bear it, I cannot; and if you cut him once more I'll knock you down."

'xxxii. *Duchess of Bolton.*] The duchess dowager of Bolton, who was natural daughter to the duke of Monmouth, used to divert George the First, by affecting to make blunders. Once when she had been at the play of "*Love's Last Shift*," she called it, *La derniere Chemise de l'Amour*. Another time she pretended to come to court in a great fright, and the king asking the cause, she said she had been at Mr. Whiston's, who told her the world would be burnt in three years; and for her part she was determined to go to China.'

'xxxiii. *The King of Bulls.*] I will give you what I call the king of bulls. An Irish baronet, walking out with a gentleman, who told me the story, was met by his nurse, who requested charity. The baronet exclaimed vehemently, "I will give you nothing. You played me a scandalous trick in my infancy." The old woman, in amazement, asked him what injury she had done him? He answered, "I was a fine boy, and you changed me."

'In this bull even personal identity is confounded!'

'xxxiv. *Convenient Courage.*] A certain earl having beaten Antony Henley, at Tunbridge, for some impertinence, the next day found Henley beating another person. The peer congratulated Henley on that acquisition of spirit. "Oh, my lord," replied Henley, "your lordship and I know whom to beat."

Lord Orford's hatred of Dr. Johnson seems to have surpassed that of Wilkes.

'His [Johnson's] essays I detest. They are full of what I call *triptology*, or repeating the same thing thrice over, so that three papers to the same effect might be made out of any one paper in the Rambler. He must have had a bad heart—his story of the sacrilege in his voyage to the Western Islands of Scotland is a lamentable instance.'

We find a letter, p. 47, (we suppose, to the editor,) *on Grace in Composition*, which is too long for insertion among our extracts, or we should give it as the best written and most discriminative criticism in the serious part of the book.

The following are amusing:

'LXXXI. *Fame.*] Much of reputation depends on the period in which it arises. The Italians proverbially observe, that one *half* of fame depends on that cause. In dark periods, when talents appear, they shine like the sun through a small hole in the window shutter. The strong beam dazzles amid the surrounding gloom. Open the shutters, and the general diffusion of light attracts no notice.'

'CXXVII. *Stupid Stories.*] A stupid story, or idea, will sometimes make one laugh more than wit. I was once removing from Berkeley-square to Strawberry-hill, and had sent off all my books, when a message unexpectedly arrived, which fixed me in town for that afternoon. What to do? I desired my man to rummage for a book, and he brought me an old Grub-street thing from the garret. The author, in sheer ignorance, not humour, discoursing of the difficulty of some pursuit, said, that even if a man had as many lives as a cat, nay, as many lives as one Plutarch is said to have had, he could not accomplish it. This odd *quid pro quo* surprised me into vehement laughter.

'Lady *** is fond of stupid stories. She repeats one of a Welch scullion wench, who, on hearing the servants speak of new moons, asked gravely what became of all the old moons.

'Miss ***, with a sweet face, and innocent mouth, sings *flash-songs*. The contrast is irresistible.'

'CLXI. *Akenside and Rolt.*] Akenside's Pleasures of Imagination attracted much notice on the first appearance, from the elegance of its language, and the warm colouring of the descriptions. But the Platonic fanaticism of the foundation injured the general beauty of the edifice. Plato is indeed the philosopher of imagination—but is not this saying that he is no philosopher at all? I have been told that Rolt, who afterwards wrote many books, was in Dublin when that poem appeared, and actually *passed* a whole year there, very comfortably, by *passing* for the author.'

'CLXIX. *Pennant.*] Mr. Pennant is a most ingenious and pleasing writer. His Tours display a great variety of knowledge, expressed in an engaging way. In private life I am told he has some peculiarities, and even eccentricities. Among the latter may be classed his singular antipathy to a wig—which, however, he can suppress, till reason yield a little to wine. But when this is the case, off goes the wig next to him, and into the fire!

'Dining once at Chester with an officer who wore a wig, Mr. Pennant became half seas over; and another friend that was in company carefully placed himself between Pennant and wig, to prevent

prevent mischief. After much patience, and many a wistful look, Pennant started up, seized the wig, and threw it into the fire. It was in flames in a moment, and so was the officer, who ran to his sword. Down stairs runs Pennant, and the officer after him, through all the streets of Chester. But Pennant escaped, from superior local knowledge. A wag called this "Pennant's Tour in Chester."

Vol. II.—Perhaps the only moral reflection in this publication is No. VI. ON RIDICULE.

'We have justly abandoned the maxim that ridicule is a test of truth. It is rather the most powerful weapon of vice, which has scarcely any other mean of attacking virtue, except ridicule and slander, well knowing the consequence. *Contemptu famæ contemni virtutes.*'

The following are lively and pleasing:

'XXI. *Female Quarrels.*] The *spretæ injuria formæ* is the greatest with a woman. A man of rank, hearing that two of his female relations had quarrelled, asked, "Did they call each other ugly?" —"No."—"Well, well; I shall soon reconcile them."

'XXII. *Clerical Sarcasm.*] In some parish-churches it was the custom to separate the men from the women. A clergyman, being interrupted by loud talking, stopped short, when a woman, eager for the honour of the sex, arose and said, "Your reverence, it is not among us."—"So much the better," answered the priest; "it will be over the sooner."

'XXVIII. *Elegant Compliment.*] A French officer being just arrived at the court of Vienna, and the empress hearing that he had the day before been in company with a great lady, asked him if it were true that she was the most handsome princess of her time? The officer answered, with great gallantry, "Madam, I thought so yesterday."

'XLVII. *Beautiful Proverb.*] Proverbs not only present "le bon gros sens qui court les rues," but sometimes are expressed in elegant metaphor. I was struck with an oriental one of this sort, which I met with in some book of travels: "With time and patience the leaf of the mulberry-tree becomes satin."

'LXII. *Ignorant Naiveté.*] An old officer had lost an eye in the wars, and supplied it with a glass one, which he always took out when he went to bed. Being at an inn he took out this eye, and gave it to the simple wench who attended, desiring her to lay it on the table. The maid afterwards still waiting and staring, "What dost wait for?" said the officer. "Only for the other eye, Sir."

'LXXIV. *Foolishness of Preaching.*] A preacher in Italy was pronouncing the panegyric of his favourite saint, the founder of his order. He compared him with all the celestial hierarchy, and could find no place honourable enough for him, while his long paragraphs were ever closed with the exclamation, "Where shall we place this great patriarch?" An auditor, whose patience was exhausted, rose up, and said, "Since you are so puzzled, he may have my place, for I am going."

'CXVI. *Fontenelle.*] Wit, or even what the French term *esprit*, seems little compatible with feeling. Fontenelle was a great egotist,

and thought of nothing but himself. One of his old acquaintances went one day to see him at his country-house, and said he had come to eat a bit of dinner. "What shall we have? Do you like 'sparagus?" said Fontenelle. "If you please; but with oil."—"Oil! I prefer them with sauce."—"But sauce disagrees with me," replied the guest. "Well, well, we shall have them with oil." Fontenelle then went out to give his orders; but on his return found his poor acquaintance dead of an apoplexy. Running to the head of the stairs he called out, "Cook! dress the 'sparagus with sauce."

We cannot help observing that the editor of these volumes, and his encomiastic friend and parsimonious patron, who seem to have formed a steelyard to weigh and ascertain the degree of literary merit in the writers of this country, are frequently guilty of inelegant colloquial barbarisms in their own style: such as—'any idle person who has *got* such books.' (p. xiv. Biogr. Sketch.) 'Did a *shocking job.*' (Walpoliana, p. 44.) 'He *sleeped* in a long room.' (P. 33.) 'She *keeped* up the conversation.' (P. 64.) Also Mr. Walpole's promiscuous use of the Gallicism *one*, as a noun of number and a pronoun: 'It is difficult to divest *one's* self of vanity, because impossible to divest *one's* self of self-love.' 'If *one* runs from *one* glaring vanity, *one* is catched by its opposite.' (Vol i. p. 105.)—Vol. ii. p. 13. *much given to it.* P. 130. 'He was liable to *sudden* whims: and once set off on a *sudden*,' &c.

D.r B...

ART. XI. *Essays, Physiological and Philosophical*, on the Distortion of the Spine, the Motive Power of Animals, the Fallacy of the Senses, and the Properties of Matter. By C. H. Wilkinson, Surgeon, and Lecturer on Experimental Philosophy at St. Bartholomew's Hospital. 8vo. pp. 190. 5s. Boards. Law, &c.

THE deficiency of some medical writers, in a knowlege of the principles of mechanics, has been seriously felt on the first subject which Mr. Wilkinson has here treated. Though the best mechanical assistance can be of little avail in such cases, without the concurrence of medicine, yet something may be gained by consulting the opinion of men who combine, like the present author, mathematical with physiological knowlege:—but those who peruse this book, for medical purposes, will probably think that too much general reasoning has been introduced, apparently more for the sake of displaying the writer's own information, than for the accommodation of the reader. A good selection would have been more advantageous, even in the former point of view; since a man's learning is often manifested as clearly by what he suppresses as by what he exhibits.—We shall give the author's general account of the aid to be derived from machines, in distortion of the spine.

'Sup-

'Supposing I am applied to in a case of distortion of the lower dorsal vertebræ. To merely take off the pressure of the head, the relief would be inconsiderable; althongh the collar is supported on the stays, yet ultimately there is the same degree of pressure on the dorsal vertebræ: whatever weight may be supported by the collar, the re-action of the supporting instruments is always equal. In the construction of an instrument, we should be careful that the superincumbent weight on the diseased part of the spine should be perfectly removed, and that there should be no action of the instrument superior to the centre of gravity of the spine. By supporting that point which has a tendency to descend towards the earth, we support the whole system. From what has been previously observed, the ascertainment of this point, in every state of distortion, is noways difficult; and for want of this attention is entirely owing the improper instruments that are at present adopted. This may forcibly be illustrated by analogy. If a garden wall should be in such a state as to require support, should we not be regulated in our application of such support by the position of the weakened part. If the wall bulges superiorly, in the middle, or towards the foundation, we should not, in all these circumstances, make use of the same support. The experienced architect will immediately ascertain that point where there is the greatest stress, and apply his support accordingly. Thus we ought to act with regard to the spine, and not in every case of distortion use one and the same instrument.'

In the chapter on the Motive Power of Animals, Mr. W. endeavours to ascertain, from measurement of the limbs, the quantity of ground which an animal is capable of covering, at each step, or bound; and here he takes occasion to attack (with success, as we think,) M. de St. Bel's account of the motions of the celebrated horse, Eclipse.

The Essay on the Fallacy of the Senses, and on Matter, is rather out of the author's element. We find him here opposing some exploded theories of Des Cartes by quotations from Spinosa, whom he brings forwards as the opponent of scepticism! In his dissertation, note on p. 102, we observe a very remarkable erratum: for *Diogenes Lucretius*, we certainly ought to read, *Diogenes Laërtius*.—We meet with a curious notion respecting the vital power, in the note, p. 122.

'During my idle hours last year I arranged some thoughts on the *circulation of vitality;* I have endeavoured to prove that animated beings could not exist without the aid of matter possessing life; with every portion of matter we added to our system, a portion of vitality was added also; that when the matter was removed, the vitality remained, and the accumulated portions might in some respects account for the increase of living powers. Such a supposition necessarily renders the mind divisible; but divisibility is not of itself sufficient to constitute matter; it is easy to conceive space itself divisible; nor does such a supposition in the least militate against the immortality of the soul.

'*Mind*

'*Mind, soul, principle of life,* or by whatever name may be termed that part of animated beings which is not material, I mean one and the same, in this I also include the *irritability of a Glisson,* the *vis insita of a Haller,* and the *excitability of a Brown.*'

The objection to this theory is, that, if every addition of matter to the system confers an additional vitality, which is not again thrown off by any of the emunctories, men ought to increase in the power of living, the older they become; and a man of eighty should possess more vital energy than a man of five-and-twenty.

The mathematical reasoning on the veracity of the senses reminds us of *Jolter*'s demonstration of morality in *Peregrine Pickle.*

On the homogeneity of matter, Mr. W. seems to exceed the bounds of sober reasoning. He talks of the formation of all the iron in the world from a single fern, and of the origin of the island which we inhabit from a single polype. Certainly, these wonders appear less to us unlucky reviewers, who are in the habit of contemplating such heterogeneous and bulky masses, reared from the simple elements of the common alphabet! The public, however, are now too well informed to require the intervention of thaumaturgists to excite its attention to natural philosophy; we beg, therefore, to be spared the mortification of swallowing the fern and polype, and that Mr. W. may be pleased to allow us a small quantity of the book of Genesis, instead of the nostrum of his friend Spinoza.

This part of the book has disappointed us much, after the promise of the introduction:

'*At vultus erat magna et præclara minantis:*

but Mr. Wilkinson's metaphysics are of a nature which we cannot approve. We hope that, when he next appears before the public, he will be better prepared with useful information. Fer.

ART. XII. *A Treatise on Sugar.* With Miscellaneous Medical Observations. By Benjamin Moseley, M. D. &c. Second Edition, with considerable Additions. 8vo. pp. 276. 6s. 6d. Boards. Robinsons. 1800.

WHILE we were preparing an account of the first edition of this work, we were informed that a second would shortly be published: we determined, therefore, to wait for its appearance; and we find that it is really improved, and contains many remarkable facts which did not occur in the former. The collections respecting the history of sugar are very copious; perhaps too much so for general readers: but they are learned and accurate; and though partly anticipated by Dr. Falconer of

of Bath, they form a valuable store of references on this subject.

Considerable pains are bestowed on some exploded opinions which imputed noxious qualities to sugar: but surely this labor might have been spared. The new chemistry has perfectly tranquillized physiologists on this head; and sugar is now regarded, by the most intelligent physicians, as an article of luxury which, in a medical point of view, does neither good nor harm.—The addition of sugar to wine, in the proportion of two ounces to a pint, is said (p. 106,) to prevent much of its intoxicating and inflammatory effect.—A chemical analysis of sugar is given from Bergmann, Fourcroy, &c.

We apprehend that the author is rather deceived when he asserts that 'every root and earthly production is nutritious, in proportion to the saccharine principle it contains.' This notion, advanced by Dr. Cullen, has long been discarded; and the gluten has been admitted as the principle of nourishment.—Dr. Moseley thinks that sugar is not injurious to the teeth: but he holds that *milk* is very hurtful to them. The latter assertion seems to want proof.—His opinion of the restorative power of sugar extends so far, that he asserts that pulmonary consumptions have been cured by it.

Here the work takes a desultory turn; and we become engaged, without knowing how, in a dissertation on the poison of mussels, in a history of honey, and in much other entertaining but irrelevant matter.

The inoculation for the cow-pox is incidentally mentioned, and treated with much and unmerited severity, since Dr. Moseley's objection to it is merely hypothetical: but advice to be cautious deserves attention in this as in every other instance. His description of the yaws, which is introduced *à-propos*, as a disease of bestial origin, is good and striking. The picture of the outcast victim to this malady is drawn with great spirit, and in the Doctor's best manner:

'A cold, damp, smoky hut, for his habitation; snakes and lizards his companions; crude, viscid food, and bad water, his only support; and shunned as a leper;—he usually sunk from the land of the living.

'But some of these abandoned exiles lived, in spite of the common law of nature, and survived a general mutation of their muscles, ligaments, and osteology; became also hideously white in their woolly hair and skin; with their noses, like the beaks of old eagles—starving the creatures, by obstructing the passage to their mouths,—and their limbs and bodies twisted and turned, by the force of the distemper, into shocking grotesque figures, resembling woody excrescences, or stumps of trees; or old Ægyptian figures, that seem as if they had been made of the ends of the human, and beginnings of the brutal form;

form; which figures are, by some antiquaries, taken for gods, and by others, for devils.

'In their banishment, their huts often became the receptacles of robbers and fugitive negroes; and, as they had no power to resist any who chose to take shelter in their hovels, had nothing to lose, and were forsaken by the world, a tyger would hardly molest them. Their desperate guests never did.

'The host of the hut, as he grew more mis-shapen, generally became more subtile;—this we observe in England, in crooked scrophulous persons;—as if Nature disliked people's being both cunning, and strong.

'Many of their wayward visitors were deeply skilled in magic, and what we call the *black art*, which they brought with them from Africa; and, in return for their accommodation, they usually taught their landlord the mysteries of sigils, spells, and sorcery; and *illuminated* him in all the occult science of Obi.

'These ugly, loathsome creatures thus became oracles of woods, and unfrequented places; and were resorted to secretly, by the wretched in mind, and by the malicious, for wicked purposes.

'Obi, and *gambling*, are the only instances I have been able to discover, among the natives of the negro land in Africa, in which any effort at combining ideas has ever been demonstrated.'

We pass over much irregular discussion concerning the *Obi*, or sorcery of the Africans, to notice some of Dr. Moseley's opinions respecting a more important subject, that of contagion. He seems disposed to deny the common doctrine, but we think that he has not reasoned with sufficient accuracy on this question. The effect of predisposition is denied:

'The small-pox, measles, yaws, and lues venerea, know no distinction as to habits of body. Every human being is susceptible of their morbific infection.

'The two first diseases are truly contagious, according to the common acceptation of the word in regard to fevers; and there is no securing any person against being infected, who comes into the impregnated atmosphere of a subject labouring under these diseases. Their infection, as well as that of the other distempers, may also be put, by inoculation, into the habit of the strongest man, or the weakest child. This cannot be done from the American *Yellow Fever;* nor from the suppurated, glandular, or cuticular matter, of any other pestilential fever.'

This is going too far: that the want of predisposition to disease in the system prevents the action of infection is not a matter of theory, but an observation founded on numerous facts.

Notwithstanding the great experience which Dr. Moseley pleads, we cannot agree with him in disregarding the chances of propagating pestilential fever, by infection and by *fomites*. How does the *separation* of patients seized with fever operate in

in lessening the frequency of the disease, on Dr. Moseley's principles? In the great plague at Moscow, described by Dr. De Mertens *, the first check given to the progress of the disease was produced by opening receiving-houses, or fever-wards; and he has mentioned very conclusive facts, which prove that persons, living in buildings surrounded by infected houses, may avoid the pestilence by completely secluding themselves from external communication. Similar instances are so common in books on this subject, that we should not have referred to them, if a disposition to call in question these established truths had not appeared in other publications besides that which is now before us. The error which they inculcate is of so serious a nature, that we are under the necessity of resisting it, on its appearance in works otherwise respectable.

Even in differing from the present author, however, we must be pleased with his frank and good-humoured way of writing. The reader will be amused with the following animated sketch of Dr. Hodges's practice, during the great plague of London:

'Hodges was of the old school in physic. He was an enemy to bleeding. He was a man of little reflexion, and no genius. He pursued the beaten track of alexipharmicks, and heating medicines. In his account of the plague in London of 1665, though he had abundance of opportunity, he made no discovery. He lost all his patients. The sick who recovered with him, were indebted to nature;—a rough physician on all occasions.—None but the strongest-constituted people ever escape under her hands alone.

'This fact was illustrated here.—Women, children, and weak, scorbutic people, all perished.

'Hodges, however, did all the good he could. Like a brave mariner, though he knew not the use of compass, or quadrant,—he plied the oar, or stood to the helm, in that tempestuous "sea of troubles."

'The Doctor, if he were not skilful, was honest. He gave his patients what he took himself. He endeavoured to cure them by his own preventive.

'The Doctor loved old *Sack*. Like the elder CATO, he warmed his good principles with good wine.

'He modestly says, "before dinner I always drank a glass of sack, to warm the stomach and refresh the spirits. I seldom rose from dinner without drinking more wine. I concluded the evening at home, by drinking to cheerfulness of my old favourite liquor, which encouraged sleep, and an easy breathing through the pores, all night."

'Hodges always went about the town with his apothecary; his constant companion and friend. These two, in the course of their morning rounds, usually visited as many sack-shops as patients.—They had great practice.

---

* See Rev. vol. xxix. N. S. p. 78.

'There

'There was a different tincture of character in these gentlemen. The doctor was bold; the apothecary timid:—but they hunted like true Arcadians. The doctor entered the most infected houses without fear; the apothecary remained behind in the sack-shop, waiting for the prescription. The doctor saw death as a subject of speculation. The apothecary speculated on life, and saw her in brighter colours proportionate to the operation of the doctor's prescription:—I mean that which the doctor took himself—"SACK, *middle-aged, neat, fine, bright, racy, and of a walnut flavour.*"

'I have no doubt but that sack was of great use to Hodges, while he kept within bounds,—for excess is destruction;—and, as far as it acted as a gentle stimulus to his mind and body; and kept them in such a state of unison, as to enable the mind to act without fear, and the body without lassitude.'

Much as this wine-bibbing deserves to be reprobated, we cannot assent to Dr. M.'s proposal of bleeding largely in pestilential fevers. The bad success of this practice, in the last yellow fever, is a sufficient answer to his arguments in its favour. Our common synochus, or typhus, (which would become as destructive as the plague, under such management as that of the Eastern nations,) will not admit such violent proceedings. Some practitioners tell us that the nature of our diseases is changed: but perhaps the difference is only that the practice has been improved.

To conclude: this work exhibits the operations of an active and inquiring mind, zealous for the benefit of man, but not always correct and perfectly conclusive in reasoning. On the subject of contagion, at least, we must meet with stronger facts than any produced in this volume, before we can alter our opinion; especially as we suppose that our conviction of its existence is founded less on theory, than on actual observation. A few positive facts, well-authenticated, must evidently set aside the whole of Dr. Moseley's negatives. Fer.

ART. XIII. *The Art of Bleaching Piece-Goods, Cottons, and Threads, of every Description*, rendered more easy and general by Means of the Oxygenated Muriatic Acid; with the Method of rendering painted or printed Goods perfectly white or colourless. To which are added, the most certain Methods of bleaching Silk and Wool; and the Discoveries made by the Author in the Art of bleaching Paper. With nine large Plates in Quarto, &c. By Pajot des Charmes. Translated from the French, with an Appendix. 8vo. pp. 351. 7s. Boards. Robinsons. 1799.

THE introductory advertisement, by the translator of this work, is signed William Nicholson: it promises much utility to the commercial world, from M. des Charmes's la-

bours, and we must own that he has taken a very comprehensive and masterly view of his subject.

The volume commences with an account of the difficulties to be encountered in going through M. Berthollet's process, and of the method which the present author has invented for obviating them: but neither of these discussions would be intelligible without the plates, as they refer to the apparatus. Indeed the great accuracy, with which every minute circumstance of the processes is noticed, proves so very unfavourable to an analysis of the whole, that we shall confine ourselves to some incidental remarks for the benefit of general readers; strongly recommending a perusal of the work itself to practical men.

The noxious effects of the muriatic vapour, in the original process of procuring the oxygenated acid, are very distinctly described in the following passages:

'The strong expectoration to which I was exposed, agitated the system so much, that I found it impossible to retain any food on my stomach, and was for forty-eight hours, without intermission, not only deprived of sleep, but continually emitting saliva, with acid and corrosive humours from the eyes and nose in such abundance, particularly from the eyes, that it was sometimes five or six hours before I could open them to support the light. My situation, at those periods, was so disagreeable that I could not lie a moment on my back, and a very short time on my side. The erect position was least painful; but I was soon obliged to sit or lie down, in consequence of the pain I felt, at every attack of the cough, in the muscles of the back and thighs.

'The difficulty, or rather the impossibility, of supporting such painful exertions for any length of time, induced me to contrive a mask of card, with glass eyes, which allowed me, for a certain space, to work with my face over the vessels for the immersion of goods, to turn, press, and wring the pieces without fear of any serious inconvenience. I likewise occasionally made use of a handkerchief, moistened with alkaline lixivium, which I bound round my head to defend my nose and mouth from the effect of the odour, but these means were merely palliatives.

'As it is of great consequence that the operator should be defended against such accidents, or at least be able to diminish their consequences, it may be of some advantage to know, that I have had the pleasure to experience, that the black extract of liquorice, which I chewed before I exposed myself to respire this vapour, almost always produced a good effect, by diminishing the cough, and in some instances preserving me from it. I therefore was particularly careful to use this extract, previous to exposing myself to the danger of respiring the gas, at the same time taking care not to omit the use of my moistened handkerchief, or mask.

'A solution of sugar in warm or cold water, sipped or drank slowly, likewise appeased the cough very much after a certain time.

The warm solution was rather the most effectual. I likewise occasionally sipped or drank milk for the same purpose.'

In mentioning the addition of carbonat of potash, which prevents these inconveniences, the author does not seem to be acquainted with the improvement proposed by Mr. Higgins: (See M. Rev. for April last, p. 442.) we find that he recommends the use of lime, to increase the activity of the pot-ash:

'The activity of the fixed alkali, or pot-ash, may be increased, by throwing into the boiler in which this salt is put for solution, one-third or one-fourth of its weight of well burned and very white lime, of the best quality; which is to be tied up in a bag or cloth. By this management, the calcareous earth is less capable of rendering the lees turbid; or if it should escape, it will fall to the bottom when the solution cools. The lime may also be separately dissolved or diffused, and the pot-ash dissolved in this solution instead of pure water; a method which may be preferable to the other. It is scarcely necessary to add lime to the foreign pot-ash, most of them contain a certain quantity; particularly those which are imported from the north of Europe, or from America.

'The use of lime has appeared to me to produce a greater effect at the commencement, than towards the end of the bleaching. At this latter period, the different operations to which the merchandize has already been subjected, the causticity of the lees, and the small grains of calcareous earth which they may contain in spite of every precaution, would be likely to impair the strength of the goods, particularly during the operations of wringing, or the press. But the use of lime has appeared to me to be of advantage at the beginning, because I have found reason to conclude, that the goods which are thus treated acquire a decided whiteness in less time than the others.'

From the account of accidents attending the preparation or dressing, we extract the following particulars:

'*Accidents attending the preparation or dressing.* When the piece-goods are immersed in a solution of soap, after having been taken out of the sulphuric acid, while they are still too strongly acidulated, or if instead of rinsing them they be immediately conveyed from the acid into the solution of soap, this last solution is subject to curdle, or become immediately decomposed; whence the operator has the mortification to observe the whole surface of the goods covered with an infinite number of small spots of oil, in the form of clots, of a yellowish colour, and very tenacious, particularly on stockings or cotton goods, because they incorporate as it were with the nap or texture of the goods: they disappear in consequence of much washing or rinsing. I must particularly mention an accident which may happen to any one, namely, that of placing by mistake stockings or other bleached objects, which have received their first treatment in the solution of soap, upon articles which have been exposed to the vapour of sulphur. I have placed stockings upon gauze, which had been whitened by sulphur, and found that after they had remained in this situation for the

the course of a night, they became entirely of a brown-red at the place of contact. They appeared as if burnt or marked with an hot iron. This colour, which, no doubt, was produced by the combination of the volatile sulphuric acid, with the alkali of the soap, with which the stockings were still impregnated to a certain degree, immediately disappeared upon exposing them, first, to the action of a bath of the odorant oxygenated muriatic acid, and afterwards to another of water, slightly acidulated with the sulphuric acid.

'Every salt with excess of acid, such as the salt of sorrel, removes the ruddy spots here mentioned with equal ease. It is true, that this salt cannot with convenience be used, on account of its dearness, but the residue of the distilling vessels, that is to say, the water which holds in solution the residue of the distillation of the oxygenated muriatic acid, is very serviceable in this process, and may be advantageously used either hot or cold, to remove those very tenacious spots, which are not at all capable of being removed by soap or alkaline lees.'

For the sake of good housewives,—if any such respectable personages ever deign to regard our labours,—we copy this additional remark:

'I must not omit a second very simple and economical method to take out every kind of spot occasioned by fruits, such as strawberries, gooseberries, &c. It consists in causing the spotted part to imbibe water, and afterwards to burn one or two common brimstone matches over the place: the sulphureous gas which is discharged soon causes the spot to disappear.'

We pass over much information which will be interesting to artists, in order to notice a proposed application of the residue of the bleaching liquor, which may prove of considerable importance.

'There is another property of the exhausted bleaching liquor, which is, perhaps, of considerable importance, namely, that of accelerating the vegetation of plants; from repeated trials I can affirm that it possesses peculiar properties in this respect. I have at different times used it, instead of common water, on cauliflowers, chervil, peas, cabbages, leeks, &c.: and these various plants have not only grown more quickly than others of the same kind planted in the same bed, and watered with river water, but have likewise acquired double the size.

'Besides the property of accelerating vegetation, these waters have likewise the property to drive away, at the instant of pouring on the ground, the spiders, ants, worms, snails, and other reptiles of this kind, which are noxious to plants and seeds. A gardener, near the laboratory where I made the muriatic acid for bleaching, was so fully convinced of the advantage of these waters, from his own experience, that he requested, as a favour, that I would reserve them for his use; and was continually speaking in praise of the good effects it produced on the plants in his garden.

'But in proportion as the small quantity of oxygenated muriatic acid, diffused through the exhausted water, is of advantage to vege-

tation, so much more noxious it is to plants when in the form of gas or vapour. Plants exposed to this elastic fluid instantly fade and perish. I have frequently seen this effect on the plant monk's-hood, and even on vines, the leaves of which soon became yellow, and the stems, after having languished for a certain time, partly died.'

The translation of this book is very clear, and apparently very accurate; and our manufacturers are under great obligations to Mr. Nicholson, for the laborious task which he has so well executed for their benefit: but some of them will be sorry to observe that our neighbours are acquainted with things which have been reckoned secrets of trade in this country. Fer.

ART. XIV. *Poetical Attempts.* By Mrs. Hale. 8vo. pp. 156. One Guinea in Boards to Subscribers. Knight and Triphook. 1800.

THIS miscellany is not published from motives of either vanity or interest in the author, who is a lady of fashion and fortune, but for the amiable purpose of extricating the family of a worthy clergyman from pecuniary difficulties. With an object so truly benevolent, Mrs. Hale has solicited a liberal subscription, and has had the pleasure of finding her scheme patronized by her numerous friends and acquaintance. That it may not, however, be supposed that a guinea is thought to be the price of the volume, it is not offered for sale, but presented only to subscribers.—After having thus stated Mrs. Hale's inducement to become an author, it is incumbent on us to endeavour to calm the apprehension and anxiety, which, she tells us, now oppress her mind. The modesty of her title alone should disarm criticism of its severity; and when, in addition, we learn that these *attempts* are made by a lady in the sacred cause of charity, we feel proud of owning a strong prepossession in her favour. Not that our expectations of poetical excellence naturally subside at the mention of female authorship; because, in the walks of literature, the fair wanderer has been known to follow close on the steps of man; and, in the present day, the successful female candidates for poetic fame constitute a respectable phalanx. We would not flatter Mrs. Hale so grossly as to rank her poetical attempts among the first efforts of British ladies, in their excursions to the sacred mount; for her poems are not laboured, nor does she appear to have been solicitous of bestowing on them any high finishing: but they are the effusions of a truly amiable and feeling heart, expressed with ease, and sometimes with sprightliness;—written to amuse the author and her friends, and not for critical animadversion.

Circumstanced as this publication is, therefore, we shall refrain from noticing little blemishes; and we shall only presume

sume to offer our advice that, in case of a second edition, the fair author should avail herself of the corrections of some literary gentleman, of known poetic taste and judgment. The beauty and effect of poetry are often wonderfully heightened, by little touches and emendations from the hand of elegant criticism.—As a specimen of Mrs. Hale's easy and sprightly versification, we shall transcribe

'A Fable,

'*Addressed to all new young married Ladies.*

'Fanny, beware of jealousy,
Our sex's bitterest enemy;
"For other foes we are prepar'd,
And nature puts us on our guard;"
But in this foe such stings are found,
As give our peace its deadliest wound.
Of this, my dear, I'll give a sample,
As precept binds not like example.—

'A giddy, fond, unthinking miss,
Had built her castle in the air,
And thinking nought could cross her bliss
When once she'd fix'd her station there;
Was quite surpris'd one starry night,
To find her mate had ta'en his flight.
At his return with many a sigh,
She ask'd him what he meant,
Thus from her side abroad to fly;
And if 'twas his intent
That she shou'd thus bewail her fate,
And weep the absence of her mate?
"My dear," cry'd he, "I own your charms
May justly claim their due;
They bring me gladly to your arms:
But then it is as true
That men, like birds must sometimes fly—
Both, both will claim their liberty.
If then your castle's made a cage,
Nor lets me use my wing;
Like other birds I'll vent my rage,
Sit sulky, and ne'er sing.
But if I fly sometimes from home,
With joy you back will see me come."

'Time and experience made her wise,
She open'd wide the door;
And now much greater her surprise,
He flew abroad no more!
Take you the hint, your mate set free,
He'll never long for liberty.'

This Lady's Address to the Critics, at the end of the volume, contains, with a declaration of her motive for the

publication, a pleasing enumeration of its contents, and cannot be perused without leaving a favourable impression. Let it speak for itself:

'CRITICS! where'er enthron'd you sit,
Stern arbiters of taste and wit;
Where'er from learning's licenc'd ground
You deal your awful thunders round;
To you, your sentence justly dreading,
And your most lenient judgment needing,
I bow with earnest supplication,
To deprecate your indignation:
But if my pray'r thus humbly stated,
Ye still with classic pride elated,
Declare I'm to no muse related,
At all events I here present ye
Variety!—let that content ye:
Whether in gay or serious mood
I offer light or solid food;
And try with many flavour'd dishes
Your appetite to meet my wishes.
Here in a faithful glass you'll find
Each feature of the author's mind:
Each passion which from youth to age
Mark the heart's progress stage by stage:—
Th' affection pure of wedded love—
That first best blessing from above:
A tender mother's plaintive woe
Wounded by fate's untimely blow;
And friendship's bright but steady flame
Glowing with constant warmth the same;
Religion's mild and sacred power,—
Sweet solace of affliction's hour!
And faith, which keeps off hopeless gloom,
Looks for pure bliss beyond the tomb.
For thoughts like these tho' feebly painted,
No critic's mercy, sure, is wanted;
For if the picture's void of merit,
If it want colour, strength, or spirit,
To remedy defects of art,
Th' impression's graven on my heart.
But in this motley mix'd collection,
If some few trifles, 'gainst objection
More loudly call for your protection;
At which e'en candour's self might stare,
If penn'd in Age's easy chair.
For I acknowledge we should be
At years of charter'd liberty,
Whene'er on Allegory's pinions
We soar thro' Fiction's wild dominions;
And mortal cares attempt to smother
With Cupid and his gentle mother;

These trifles, since I'm at confession,
And must reveal each past transgression,
These are, to own the honest truth,
The tell-tale bantlings of my youth:
Offspring of many a thoughtless year,
When free from sorrow, free from care,
I wander'd Life's delights among,
Happy as gay, and gay as young;
When gathering many a gaudy flower,
From Fancy's variegated bower,
I wove these wreaths, which fresh and fair
On Youth's luxuriant auburn hair,
Suit not, your suppliant confesses,
Sober Age's silver tresses.
Yet, if these pleas will not excuse me,
And you determine to abuse me,
If still inexorably harden'd
You don't at once pronounce me pardon'd;
For last, and best, defence of all,
My *motives* to my aid I call,—
Here I'm, indeed, a host—not fearing
Reviewer's frown, or critic's sneering;
Here I defy the proudest *He*
To laugh at my simplicity.
For sure to aid embarrass'd worth,
From Sorrow's shade draw goodness forth,
To ease fond parents' anxious fears,
To guard their children's tender years,
Virtue herself will plead my cause—
Will crown me with good men's applause;
Each Muse, propitious, grant her love,
Apollo smile,—and *you* approve.'

Such a call for approbation cannot remain unanswered, by those with whom the purest motives are predominant over others that are less amiable and less important.

Mo-y.

Art. XV. *Sermons on the following Subjects:* On the Clerical Character. On Superstition. On Miracles: On Submission to the Existing Powers. On the Love of Pleasure. On Temperance. On the Temporal Disadvantages of Vice. On Happiness. On Evangelical Righteousness. On Justice. By the Rev. Richard Graves, M. A. Rector of Claverton, Somerset, &c. &c. 8vo. pp. 230. 5s. Boards. Dilly. 1799.

We have often had occasion to speak of Mr. Graves's merit as a poet and as a novel writer, and never without praise: since his poetry is easy and harmonious, and his novels are remarkable for a faithful delineation of life and manners, with a wonderful accuracy in local description, embellished

by wit, humour, and vivacity. We now see him in the character of a divine; in which he appears to be not less intitled to our applause. The subjects of the discourses before us are highly interesting; and they are treated by the author with that good sense, moderation, and benevolence, for which he is so eminently distinguished. From the first sermon, *on the Clerical Character*, every part of which is excellent, we shall make the following extract:

'Reason, indeed, if she were rightly improved and her dictates faithfully pursued, would infallibly lead men to virtue and happiness. But the encouragement so industriously given to the most illiterate Christian, to think for himself, in contempt of the authority of his teachers, can produce nothing but arrogance and confusion. The glimmering light which their understanding, thus tampered with, affords them, will only make them despise the instruction of others; whilst they are bewildered and led astray by the incoherent suggestions of their own imaginations. And, what is worse, we too frequently find the passions and appetites of such pretenders to spiritual knowledge usurp the place of their reason; and their moral and religious characters are usually of a piece, equally irregular, wild, and inconsistent.

'It cannot be denied, indeed, but that in higher life we hear of many noble instances of generosity and charity, compassion and benevolence, amongst those who disclaim any regard to revealed religion, and who seem ashamed to do good upon Christian principles. But certainly, men that act upon so precarious a motive as mere inclination, passion, or fancy, can give no security for their virtue; but when a different passion or inclination takes place, may be guilty of cruelty, injustice, or the most flagrant excesses of sensuality; which supposition, I am afraid, is but too frequently verified in the practice of the world.

'Here, then, seems to be the most proper field for our vigilance and circumspection. Before we can hope to reform men's practices, we must endeavour to rectify their principles. Morality can have no solid foundation, but upon religion; "Jesus Christ," that is, the Christian religion being "the chief corner-stone." We must endeavour, therefore, by all means, to convince them of the fundamentals at least of our faith, however captious they may be about the mysterious or controverted parts of it. If they acknowledge the being, the providence, and the perfections of God, let them be shewn likewise the corruption of man, and the necessity of a Redeemer, to restore him to the favour of his Maker. Let them reflect upon the dark and perplexed state of religion and morality in the heathen world, and how probable it was, that God should "send forth his light and his truth" to guide his bewildered creatures in their way to virtue and happiness. And if, in consequence of this, we can but convince them of the divine mission (the incarnation and resurrection) of Jesus Christ, it will be easy to prove the duty of acquiescing under any difficulties, which men of little (and but little) penetration may easily

easily raise against so complicated a scheme as that of our redemption; or against the books that contain the history of it.'

The second sermon, *on Superstition*, is also very well worthy of attention. The author marks the difference between the superstitious and the religious person, in a striking manner, and in appropriate language.

'The superstitious man, when he approaches the object of his devotion, trembles with the awe of a slave before a tyrannical master; the religious man feels the filial reverence of a son for an indulgent father; the one does his duty from a principle of *fear*, the other from that of *love*.

'The superstitious man, like the hypocritical Jews, so emphatically described by the prophet, "afflicts his soul, and bows down his head like a bull-rush," and exhibits every external mark of contrition and remorse, and flatters himself that he has done all that is required of him. The religious man, on the contrary, "deals out his bread to the hungry, and brings the poor man that is cast out, to his house; clothes the naked; and hides not himself from his own flesh."

In this discourse is agitated the question, whether superstition itself be not less prejudicial to society than atheism. This subject formerly engaged the great abilities of Warburton, whom Mr. Graves follows: but the succeeding observation appears to be rather original:

'This part of the argument, then, amounts to no more than this, that an atheist *possibly* may be a good member of society; the superstitious man probably *will* be so; but a truly religious man, at least (if I may add) a true Christian, certainly must be so—a good citizen, a good subject, a good father, and in short, a good man in every relation of life.'

From the subsequent sermons, we could make extracts which might be read with pleasure and advantage, if the limits of our work would admit: but we cannot deny ourselves the pleasure of one more quotation, from the close of the sermon on happiness:

'From what has been already said, the second general observation from the words of the text, I flatter myself, is sufficiently proved, and wants little further confirmation; namely, "that the practice of religion and virtue, and the favour and protection of Almighty God, are the only infallible means of securing the happiness of the present life, as well as of that which is to come." For, as our happiness depends on the due regulation of our appetites, passions, and affections, *that* is the peculiar office of virtue, and a principal part of religion. *That* also is the surest method of obtaining the favour of God, to whom we are accountable for our conduct. And the protection of God is our only security against *natural* evil, as faith in Christ is the only remedy for *moral* evil, and the evil of sin, to which

human frailty is too generally subject; and for which even *repentance* could give us no assurance of pardon, without the mediation and atonement of our Redeemer Jesus Christ.

'To conclude; after all that can be said on the subject of human happiness, it is at best so transient and so imperfect, so necessarily alloyed with trouble, and so precarious in its duration, that to alleviate the pain which must arise from disappointment, let us not expect too much, nor engage our affections too deeply in the affairs of this world, but look forwards to a more complete felicity in that future state of existence, "where alone true joys (and those of eternal duration) are to be found."

The style of this volume is easy and unaffected, and the arguments are well arranged, and generally placed in a striking light. We recommend it as worthy of the reputation of the author, and as calculated to afford instruction to the lovers of true religion and rational piety.

Ban

MONTHLY CATALOGUE,

For JUNE, 1800.

IRELAND.

Art. 16. *Letters on the Irish Nation:* written during a Visit to that Kingdom, in the Autumn of the Year 1799. By George Cooper, Esq. 8vo. 4s. sewed. White. 1800.

THE writer of these highly entertaining and instructive Letters informs his readers that he personally visited Ireland, on purpose to gain certain and satisfactory information respecting the nature of the country, and the real character of its native inhabitants;—and it appears that he has not returned, as the common phrase is, *without his errand.* As far as we can pretend to judge on this subject, the public are here presented with a very just as well as very pleasing view of the fruits of the author's investigations; in which he has considered the Irish with the temper of a philosopher, and the sagacity of a statesman. We should at once pronounce that his work is excellently written, if we were perfectly free from all apprehensions that it will not be deemed, by severe judges, too highly laboured in its language and style. It may be objected, that the author quite dazzles them with the brilliancy of his conceptions, the exuberance of his classical allusions and citations, and the torrent of eloquence which overflows his whole performance. All is of the richest tissue and cloth of gold, where plain English broad cloth, of the standard fabric, would have been more appropriate, and more generally approved.

We have not the honour of knowing Mr. George Cooper, (of Lincoln's Inn, perhaps, or the Temple) and possibly the name is assumed through the caution of a young writer, of a learned profession,—desirous of making an experiment on the taste and judgment of the public. Be this as it may, he has certainly given to the world a performance which will obtain considerable reputation.

With respect to the politics of Ireland, the ingenious writer is decidedly an approver of the union; and this, it should seem, in consequence of what he saw and collected during his residence in that kingdom, with regard to its true interests.

Art. 17. *Protestant Ascendancy and Catholic Emancipation reconciled by a Legislative Union*, &c. 8vo. 3s. Wright.

We never doubted that an union would be beneficial as it respected Ireland. In that view of the subject, the present pamphlet is very satisfactory; and the sensible and temperate author clearly shews, that nothing short of such a measure can effectually relieve that country.

The futility of the arguments against union, founded on the arrangement of 1782, is here completely exposed. We were glad to learn from this author, that the resumption of the confiscated estates is utterly impracticable; it being impossible, as he says, to authenticate the claims, or to trace the possessions, while various causes render it as much the interest of the catholics, as it is that of the protestants, to support property in its present channel.

Art. 18. *Speech of the Right Hon. Barry, Lord Yelverton*, Chief Baron of his Majesty's Court of Exchequer, in the House of Lords of Ireland, March 22, on the 4th Article of a Legislative Union, &c. 8vo. 3s. Wright. 1800.

In this speech, and in other productions on the same side of the water, to which a late great measure has given rise, we find it advanced that Parliament does not represent the people, but property. In the present oration, the noble and learned speaker supports the tenet by arguments deduced from the structure of Parliament in its first origin: but we object to this species of proof, and can admit of none but what is drawn from the nature of Parliament as it is constituted at this day. We have no objection to the canon here laid down, to regulate the proportion of members which Ireland is to furnish for the Imperial Parliament; namely, that her quota shall be in the compound ratio of the wealth and productive population of the one country to those of the other. This rule is a sound one, and suggested by the pure principles of our existing constitutions.

If we practise such bold innovation in Ireland, why should we have so great a dread of it in England? If Ireland contracts its representation, and disfranchises its rotten boroughs, (the term used in this speech,) why should not the example be followed here? We are not afraid of *addition:* why should *subtraction* alarm us? Is not the present House of Commons as large a body as can deliberate, and yet keep clear of confusion? Is it not, then, to be wished that matters had been so arranged, that the numbers of the Imperial House of Commons should not have exceeded those of the present British House?

The following passage, with which this noble speaker concluded, contains a striking observation:

'If there be any young man within hearing, who feels himself enamoured of popularity, I shall beg leave to give him a short lesson of instruction. Let him keep himself for ever engaged in the pursuit of

of some unattainable object; let him make the impracticability of his measures the foundation of his fame: but let him beware how he follows any solid or possible good; for as sure as he suceeds his fame is damned for ever. Success will only call up some envious swaggerer, who will undertake to go a bar's length beyond him, and snatch away from him the worthless prize of popular estimation.'

Art. 19. *Speech of Lord Hawkesbury* in the British House of Commons, April 25th, on the Incorporation of the Parliaments of Great Britain and Ireland. 8vo. 1s. Wright. 1800.

This speech, we have been told, was heard with great applause, which was warmly re-echoed by the public. It is here given in a style of correctness which we should be glad to see belong to all productions of a like nature, and of equal merit. We recollect that the speech of Mr. Grey, to which it was a reply, was also very able; and we should have been glad if that likewise had been presented to the public, in the same advantageous form. Never, we believe, was a debate conducted in the House of Commons, more honourably to its character as a deliberative assembly. The liberal and enlarged views of the rising courtier, and the calm and dispassionate style of the northern patriot, were equally gratifying to every lover of his country.

We were once of opinion that some changes in the British House of Commons, with a view to the union, would have been expedient: but we own that we have been somewhat shaken in that idea, by a careful perusal of the speech before us. We can conceive, also, that there may exist reasons against such changes, not given in this speech, but not unknown to its author, and which it would not be easy to obviate.

Art. 20. *The Doctrine of "An Appeal to the People and the Right of Resistance,"* as laid down by Mr. Saurin in the Irish House of Commons, considered and confuted. By the Rev. Dr. Clarke, Secretary for the Library and Chaplain to his R. H. the Prince of Wales. 8vo. 1s. Hatchard.

Had the measure of an union been most impolitic and oppressive, had ninety-nine in a hundred of the people of Ireland been hostile to it, and had the state of the country been completely tranquil, would not an appeal to the people, by dissolving the Parliament, have been proper? In case that no such appeal had been made, would the people have had no right to seek redress by resistance, if no other means were left? Dr. Clarke says, *No.*—Had the Doctor argued that, in the actual circumstances of Ireland, no lover of that country, no lover of British connection, no well-wisher to the British empire, ought to have pressed such a measure, he would have had us decidedly on his side:—but he does not plead against holding up the principle out of season, and out of place, but against its very existence; and if zeal and earnestness could supply the place of facts and arguments, it would be difficult to resist his attack. If, however, we could hold out against the authority and the reasoning of a man, of whom, more than of any other, Ireland has reason to be proud, Dr. Clarke will not be offended though we bow not to his decisions. A Berkeley may hem in the understanding, and almost force conviction: but let his famous discourse be

once out of the mind, and shall we not deem the doctrine monstrous which makes it a crime in an insulted, oppressed, bleeding world, to shake off the yoke of a Nero or a Domitian; which makes the offence of a revolt the same, whether a Caligula or a Trajan wear the purple?

Of late, it has become the fashion to mention Mr. Locke only to cavil at him. Whether the cause of this be to be found among the many proofs of the mediocrity of the times, that having slender merit we cannot raise ourselves but by sinking what is above us, we shall not presume to determine: but we observe, with concern, that the present respectable writer has exceeded all his late predecessors, in outrage on the memory of the venerated sage. He could not have used harsher language, had Voltaire or Helvetius been his theme.—It has been said that a nobleman lately consigned to the flames his set of Voltaire's publications: we tremble for that of Locke's works in Dr. Clarke's library. We beg that the Doctor will recollect, however, that there have preceded him, and that there are contemporary with him, cautious and discerning men, who have thought very differently of our great countryman, and to whose opinions some deference was due. It decidedly appears to us that the positions, on which Dr. C. grounds his conclusions, do more credit to his intrepidity than to his judgment or his learning; and the more respectable are the names under which hasty and crude effusions, on important questions, are ushered into the world, the more loud is the call on the tribunal of impartial criticism to exercise its censorial functions. Jo..s.

Art. 21. *An Answer to a Pamphlet intitled,* 'The Speech of the Earl of Clare on the Subject of a Legislative Union between Great Britain and Ireland.' By Henry Grattan, Esq. 8vo. 1s. Robinsons. 1800.

Mr. Grattan's political principles, his powers of eloquence, and his aversion to the measure of union, are well known; and, in the pamphlet now before us, they are all united in a vigorous attack on Lord Clare's speech delivered in the Irish House of Peers, which we announced in the M. R. for April, p. 429. The general purpose of the spirited answerer is to invalidate not only the learned Chancellor's reasoning, but, in *many* instances, his statements of matters of *fact.*

As the main point in debate seems now finally determined, it appears rather too late to enter into the particulars which have been controverted by Mr. Grattan.

Art. 22. *A Letter to the Farmers and Traders of Ireland,* on the Subject of Union. By a Farmer and Trader. 8vo. pp. 20. Dublin. 1800.

The character of this little but very comprehensive tract may be justly inferred from the writer's own words. His general design is thus briefly intimated: 'The purport of the following address is, in plain and simple language, to draw the attention of the middling ranks of men to matters of fact, and let them judge what may turn out best in the end, and to influence them to turn talents and industry in the useful channel that will bring present and useful emolument to themselves and to posterity; I know Ireland well: few know it better.'

After

After having sensibly adverted to the principal points of national discussion, naturally suggested by the subject, this plain and patriotic writer concludes with repeating his general view in regard to this Letter, viz. to convince the middle orders of his countrymen, (the bulk of the community,) that the union is proposed to them on fair terms; and that it is their interest to accept it, as they will obviously be gainers by it. This, indeed, we think, he has clearly shewn in the course of his brief but striking remarks; and we are glad to learn from his concluding paragraph, that, when the business of union is finally settled, his countrymen may expect a farther address on the subject of reformation among themselves, a general plan of industry, and the way to become rich and happy.

EDUCATION.

Art. 23. *The Study of History rendered easy*, by a Plan founded on Experience. Vol. I. England. Vol. II. Rome. 12mo. 9s. sewed. Bremner.

It appears, from the dedication to the Queen, that this work is the joint production of Ann Fletcher, and S. and H. F. Dutton. The plan is as follows: The work intitled *Letters from a Nobleman to his Son*, in two volumes, is divided into 154 parts: each division of which forms the subject of two lessons; the first consisting of a vocabulary of the words used by the original author, and which is to be previously learnt by the pupil; in the next, the historical substance of the division is thrown into the form of question and answer, which is also to be learnt by rote.

We are not disposed to approve this work, because we are of opinion that the time spent in getting by heart the explanation of words from a vocabulary is thrown away; and that their meaning will be much more efficaciously and impressively learnt, by a gradual experience of their use and application in conversation and in reading;—and because we think that the knowlege of history may be conveyed to the mind in a much more instructive and less burdensome way, than the one proposed. It is impossible to conceive a more tedious and disgusting method, than that of learning by heart each individual word and phrase of the author to be studied. Give the pupil a portion of history to read, and let him then endeavour to render an account of what he has read, in his own language; we shall find that the impressions which he receives are deeper and more lasting; and that we are at the same time gradually increasing his store of words, and exercising him in the important faculties of arrangement and expression. O. Woo

Art. 24. *The Elements of Useful Knowledge*, in Seven Books: comprehending short Systems of Astronomy and Geography, Mythology, Chronology, Rhetoric, Biography, Natural Philosophy and Metallurgy, Government and Jurisprudence. To be read in Turns, with such approved Selections as are generally used in Schools; and to be chiefly committed to Memory. By the Rev. J. Adams. 12mo. pp. 340. 3s. 6d. Longman and Co. 1799.

In this small work, a large portion of important knowlege is contained. The praise of having made an useful introduction to the study of science and literature must have been all at which the author could aim;

aim; and this, we think, he has attained. The information on most of the subjects is indeed scanty, yet sufficient perhaps for young scholars; and ampler sources of knowlege are pointed out. In the biography, Mr. Adams avails himself of more than the matter which prior works afford; he sometimes copies the style.—The life of Sir Isaac Newton ought to have been polished into greater elegance of composition: but we are happy to see, interwoven into the life of Addison, the high and dignified eulogium which Johnson has bestowed on that celebrated writer.—In the chapter on the beauty and utility of fabulous history, is a very neat passage, (to say no more,) which we do not recollect to have seen elsewhere:

'These flowers, whose varied and shining beauty we so much admire, are the *tears* of Aurora. It is the *breath* of Zephyrus which gently agitates the *leaves*. The *soft* murmurs of the waters are the *sighs* of the Naïades.

'A god impels the *wind;* a god pours out the *rivers; grapes* are the gift of Bacchus; Ceres presides over the *harvest; orchards* are the care of Pomona. Does a shepherd sound his reed on the summit of a mountain? It is Pan who, with his pastoral pipe, returns the *pleasing lay*. When the sportsman's horn rouses the attentive ear, it is Diana, armed with her bow and quiver, and more *nimble* than the *stag* that she pursues, who takes the diversion of the chace. The sun is a god, who, riding on a car of fire, diffuses his light through the world. The stars are so many divinities, who measure with their *golden beams* the regular progress of fire. The moon presides over the *silence* of the night, and consoles the world for the absence of her brother. Neptune reigns in the *sea*, surrounded by the Nereides, who dance to the joyous shells of the Tritons.

'In the highest heaven is seated Jupiter, the master and *father* of men and gods. Under his feet roll the *thunders*, forged by the Cyclops in the *caverns* of Ætna. His *smile* rejoices nature, and his *nod* shakes the foundation of Olympus. Surrounding the throne of their sovereign, the other deities *quaff nectar* from a cup presented to them by the young and beautiful Hebe. In the middle of the great circle shines, with distinguished lustre, the goddess of beauty, adorned with a splendid girdle, in which the graces appear elegant and chearful; and in her hand is a smiling boy, the picture of health and contentment.'

R. Wood.

Art. 25. *The Mother's Book; a Set of Cuts for Children, with a Mother's Remarks.* By Mrs. Lovechild. Small 12mo. 3 Vols. 5s. Darton and Harvey.

This method of instruction is well adapted for conveying information to the minds of children: but the cuts are separate, in a volume by themselves; which we do not deem so convenient a plan as if each engraving had been accompanied with its explanation on the same page.

Capt. B....y.

LAW.

Art. 26. *A Digest of the Laws of England,* by the Right Hon. Sir John Comyns, Knight, Lord Chief Baron of his Majesty's Court of Exchequer. The Fourth Edition, corrected and continued to the present Time. By Samuel Rose, Barrister at Law, of Lincoln's

coln's Inn. Royal 8vo. 6 Vols. 4l. 14s. 6d. bound. Butterworth. 1800.

The profession of the law is under the highest obligations to Chief Baron Comyns, not only for the faithful and able discharge of the duties of the several judicial stations to which he was successively advanced, but also for the production of a work which, if we regard the talents and attention of its author, and its utility to the public, may safely be pronounced unrivalled. On this topic, however, the present editor of these volumes judiciously observes, it is needless to enlarge in presenting to the world a fourth edition of the book. It is therefore incumbent on us to direct our attention merely to this continuation; and we are informed in the preface, that

'The additions introduced consist chiefly of the cases decided in the different courts, and of which reports have appeared, since the year 1792; so that it may principally be considered in the light of a continuation of the preceding edition. The editor, at the same time, has not confined himself to this object, but at the expence of considerable labour has inserted a great variety of cases from Lord Raymond, Burrow, Cowper, Douglas, and the early volumes of the Term Reports, which had not found a place in the former editions. By the indulgence of Mr. Durnford, who kindly furnished the editor with the sheets of Chief Justice Willes's Reports, as they passed through the press, he has been enabled to enrich his work with the contents of that valuable publication. For all the additions, and they are very numerous and important, that are introduced into the title *Chancery*, the work is indebted to a gentleman, whose name, were the editor at liberty to mention it, would reflect credit on the publication.'

It appears to us that the duties, which the editor has thus undertaken to discharge, have been performed with great fidelity and judgment.

The work is dedicated, by permission, to the Lord Chancellor, in terms very handsome and appropriate. In the preface, Mr. Rose intimates that 'it was his wish, for the purpose of gratifying laudable curiosity in respect to so eminent a man, to have stated some particulars of the life of Sir John Comyns; but after several inquiries, the few following dates are all he has been able to collect. Mr. Serjeant Comyns was appointed one of the Barons of the Court of Exchequer on the 9th of November 1726, was removed in January 1736 into the Court of Common Pleas; where he sat as one of the judges till July 1738, and was then raised to the dignity of Chief Baron, which he enjoyed till the time of his death. This event happened in the interval between the year 1740, when he delivered his judgment in the celebrated case of Harvey against Aston, and the year 1743, when Sir Thomas Parker was raised to the same elevated station.' The editor naturally regrets that farther information cannot be obtained: but how pleasant is the reflection, that, although the private incidents of the life of this illustrious man are lost in oblivion, he has left a monument of persevering labour and extraordinary talents, which will long defy the ravages of time.

Art. 27. *Reports of Cases argued and determined in the High Court of Admiralty:* commencing with the Judgment of the Right Hon. Sir

Sir William Scott, Michaelmas Term 1798. By Chr. Robinson, LL. D. Advocate. Vol. I. Part II. Royal 8vo. pp. 400. 10s. Boards. Butterworth. 1800.

In our last volume, p. 83. we announced the first number of these reports, and bestowed on them that commendation to which, from a careful examination of their contents, we were convinced they were justly intitled. We there gave a view of the object of this publication, and an account of the manner in which it was executed. It is necessary for us now only to assure our readers that the same accuracy and precision, which were evident on the former occasion, are equally manifested in the remaining part of the work.

With a sentiment of Sir William Scott, delivered by him in the case of the Swedish vessel Maria, we were particularly pleased. In forming his judgment on the question whether a vessel, sailing under convoy of an armed ship for the purpose of resisting visitation and search, was liable to condemnation, he said:

'I trust that it has not escaped my anxious recollection for one moment, what it is that the duty of my station calls for from me;—namely to consider myself as stationed here, not to deliver occasional and shifting opinions to serve present purposes of particular national interest, but to administer with indifference that justice which the law of nations holds out, without distinction, to independent states, some happening to be neutral and some to be belligerent. The seat of judicial authority is, indeed, locally *here*, in the belligerent country, according to the known law and practice of nations; but the law itself has no locality.—It is the duty of the person who sits here to determine this question exactly as he would determine the same question if sitting at *Stockholm*;—to assert no pretensions on the part of *Great Britain* which he would not allow to *Sweden* in the same circumstances, and to impose no duties on *Sweden*, as a neutral country, which he would not admit to belong to *Great Britain* in the same character. If, therefore, I mistake the law in this matter, I mistake that which I consider, and which I mean should be considered, as the universal law upon the question; a question regarding one of the most important rights of belligerent nations relative to neutrals!'

Guarded by such sentiments, and possessed of such talents and knowlege, it is not probable that the Judge of the Admiralty will pronounce decisions in the smallest degree militating with the law of nations: but it is more than probable that his adjudications will be respected, as well in foreign countries as in our own, for the uniform integrity in which they are founded, and for the splendid abilities and the deep and various information by which they are distinguished. We sincerely hope that this publication will be continued. S. R.

Art. 28. *An Argument of Dr. Croke in the High Court of Admiralty*; 27th November 1799, in the Case of the Hendrick and Maria, Johan Christen Baar, Master, upon the Question of the Validity of a Sentence of Condemnation, whilst a Vessel is lying in a Neutral Port. Taken in Short Hand by T. N. Mendham. 8vo. pp. 60. 2s. Butterworth. 1800.

Dr. Croke here examines the question "Whether a sentence of condemnation,

condemnation, pronounced in the Court of Admiralty of a belligerent power, whilst a vessel is lying in a neutral port, is valid, so as to enable the captor legally to transfer the prize, by a sale for a valuable consideration, to a neutral purchaser, and entirely to divest the right of the original owner." He contends for the validity of the sentence on the following grounds; namely, the principles of the law of nations, and the reason of the thing; the authority of eminent jurists, and the practice of nations.—We think that the argument is ingenious and learned. S.R.

Art. 29. *Report of a Case recently argued and determined in his Majesty's Court of King's Bench*, on the Validity of a Sentence of Condemnation by an Enemy's Consul in a Neutral Port, and the Right of the Owner of the Ship to call upon the Underwriters to re-imburse him the Money for the Purchase of the Ship at a Sale by Auction under such Sentence; with an Appendix, containing the French Laws now in Force relative to Maritime Prizes, &c. and the Danish ordinance of the 20th of April 1796, imposing a Duty on Foreign Ships. By Nathaniel Atcheson, F.A.S. Solicitor. 8vo. pp. 180. 6s. Butterworth. 1800.

The case here reported is that of *Havelock* against *Rockwood*, contained in the eighth volume of the Term Reports, p. 268. It was decided that a sentence of condemnation of a *British* ship, (which had been captured by a *French* privateer and carried into *Bergen* in *Norway*,) by the *French* Consul at *Bergen*, is an illegal sentence. A similar decision was given by Sir William Scott in the High Court of Admiralty, 16th January 1799, in the case of the ship *Flad Oyen*, which is reported in Dr. Robinson's Admiralty Reports, p. 135,—in Messrs. Durnford and East's valuable publication, p. 270, n. and in the present work; and the Judge there directed that the ship should be restored to the former owner, on the usual salvage.

It was farther determined, in the case of *Havelock* against *Rockwood*, that, if after such a sentence the owner repurchase his ship at a public auction at *Bergen*, he cannot recover the money so paid from the underwriters; such a contract being a ransom, and illegal.—We have nothing to object to the present Report, but that it appears to us unnecessary, the material part of its contents having been previously and accurately presented to the public. S.R.

POETRY, &c.

Art. 30. *The First Book of Titus Lucretius Carus, on the Nature of Things*, in English Verse, with a Latin Text. 8vo. pp. 129. 4s. Boards. Faulder. 1799.

The present work is offered to the public as a specimen of a new translation of Lucretius. As the author (who, we understand, translated Catullus * some time ago,) is discontented with the performance of his predecessor Creech, because of its antiquated and harsh versification, we expected to have found, in his own attempt, a superior flow of numbers, with a nice and strict attention to the structure and modulation of the verse; especially as it is said,

* See Rev. vol. 24. N.S. p. 275.

in

in the preface, that, '*in order to render the abstruse matter of Lucretius alluring, it ought to be drest in inviting colours.*' On the contrary, however, the versification before us is in general stiff, meagre, and unharmonious: with a multitude of incorrect rhimes;—such among others as *frame* and *theme*, *pertain* and *seen*, *base* and *increase*, *pass* and *increase*, *place* and *cease*, *sought* and *draught*, *seems* and *proclaims*, *beast* and *waste*, *partake* and *break*, *appear* and *dissimilar*, *state* and *complete*.—We know not what countryman the author is: but, from the frequency of such rhimes, we might conclude that he is of Hibernian origin.

In our judgment respecting the management of the philosophical part of the work, we are disposed to give the preference to Creech: because, though his versification be rather harsh and antiquated, he is forcible, pointed, and perspicuous; while the author before us loses energy and clearness in a more diffusive manner.—Those few breaks of poetical light, which are scattered through the first book, offer fair opportunities for a full display of the translator's powers. From the manner, therefore, in which he has treated these, a tolerably accurate estimate of his merit may be formed. It is almost needless to observe, that the chief duty of a translator is to convey the same picture which the original presents:—it is even a fault, though a venial one, to add any circumstance by which the beauty is increased, or the interest of it heightened:—but to omit any part, especially any essential part of the picture, denotes either ignorance of the original, or deficiency of taste. Subject to this observation, we will select the much admired passage of the sacrifice of Iphigenia.

Ver. 88. " *Quoi simul infula virgineos circumdata comptus*
Ex utraque pari malarum parte profusa est,
Et mæstum simul ante aras adstare parentem
Sensit, et hunc propter ferrum celare ministros;
Adspectuque suo lacrumas effundere civeis:
Muta metu terram genibus submissa petebat.
Nec miseræ prodesse in tali tempore quibat,
Quod patrio princeps donârat nomine Regem."

' Soon as the victim veil which wrapt her head,
Her maiden tresses and her cheeks o'erspread;
Soon as her sire she at the altar saw
Distracted, *and the priest beside him draw*
The sheathed blade; saw too, as she drew near,
Her much lov'd citizens shed many a tear;
Low on her knees to earth she sunk, o'ercome
With silent horror at th'impending doom;
Ah! then, 'twas vain that the ill-fated maid
Should to a King as to a father plead.'

One of the most beautiful ingredients in this composition is the circumstance of the priest's concealing the knife from the father; which is altogether lost in the translation. How feebly and imperfectly, too, is that sentiment rendered by the translator, which is contained in the last two of the lines above quoted!

On the whole, as far as our recollection will warrant, we somewhat incline to prefer the blank-verse translation of Lucretius by

Mr. Good; a specimen of which was noticed in our Review for July 1799, p. 282: where we gave an account of Dr. Drake's "*Literary Hours.*"

MEDICAL, &c.

Art. 31. *Essay on the Causes, early Signs, and Prevention of Pulmonary Consumption*, &c. By Thomas Beddoes, M. D. 2d Edition. 8vo. 6s. Boards. Longman and Rees. 1799.

We notice this new edition of a work which has been already reviewed, for the purpose of adverting to the amended observations of Dr. Beddoes concerning the powers of digitalis. Our readers will recollect, that we deemed his expressions on this subject too strong, or at least premature, in the first edition.

'Within the few months that have elapsed since the original preparation of this essay for the press, a great number of invalids from all the ranks of life, and in every gradation of *phthisical cachexy*, and ulcerated phthisis, have fallen under my observation. I have therefore altered the present section so as to express, as accurately as I can in general terms, my corrected opinion of the virtues of digitalis. There has, in fact, occurred no stage of the complaint, in which the great power of the plant to remove the disease, or to mitigate its symptoms, has not been apparent *in some instances*. I do not absolutely except even the very close of the last stage. There is now living in Bristol, a person concerning whom, before I saw him, several medical practitioners had justly pronounced that he was in a confirmed consumption; the last adding that he probably would survive but a very short time indeed. I found him with colliquative diarrhœa, swelled feet, and violent pains of the chest, superadded to the other usual symptoms, and so weak as but just able to quit his bed with assistance. I hardly expected him to hold out a fortnight. Yet he has survived above half a year. In a month the fox-glove entirely removed his symptoms, except the cough and expectoration, and these were both extremely diminished, and the patient became able to enjoy life to a certain degree, but has since, perhaps from injury of the organization of the heart, fallen into *inter-pleuritic* dropsy. No greater proof of the power of medicine has ever occurred to me.

'I could undoubtedly fill many pages with instances of confirmed consumption, far advanced, or affecting subjects, particularly feeble, in which the fox-glove has produced no beneficial effect; no reduction of the pulse taking place; or the reduction only happening in the recumbent posture, so that an immediate increase of thirty strokes or more in the minute was immediately observable on sitting up;—or else the reduction to the natural standard or below (which has appeared a necessary condition both to cure and relief) being unaccompanied by any alleviation of the symptoms.

'In what I have judged imminent consumption, the same medicine has produced the most salutary effects in at least as many cases as it has failed. The fatal consequences of hæmoptoe have been prevented; and either the symptoms associated with tubercles removed, or (what I am disposed to believe, but time alone can fully decide) absorption of the tubercles themselves has taken place.

'An

'An assertion like this is, I am well aware, liable to be controverted; and it is incapable of absolute proof, since it is impossible to take tubercles out of a diseased thorax, and exhibit them. The probability indeed of their existence is not always equal. But of the nature of the disorder in most cases I feel confident—so exactly similar were the appearances to those which I had so often observed before ulceration of the lungs in other cases; and it is scarce possible I should have misjudged in many of the instances. Of this, not only the perfect identity of symptoms, but the coinciding opinion of more than one medical man, afforded security.'

The efficacy of this remedy will certainly be best ascertained by strict and patient attention. After having made every allowance for the warmth of zeal which the new application of a medicine naturally excites, the evidence in favour of the fox-glove remains sufficiently strong, to render it a very interesting object of investigation to the faculty; and it is probable that those practitioners, who begin their inquiries with the most moderate expectations of success, will find most reason for extending and persevering in them. Fer.

Art. 32. *Some Observations on the Bilious Fevers of* 1797, 1798, and 1799. By Richard Pearson, M. D. Physician to the General Hospital near Birmingham, &c. 8vo. 1s. 6d. Seeley. 1799.

This is a very copious and apparently correct description of an epidemic fever, which fell under the author's observation. Dr. Pearson seems to have been unwearied in his attention to the symptoms; which differ little, however, from those of the common bilious remittent fever: but in this country, febrile diseases are seldom observed in such pure and distinct forms, as those under which they exhibit themselves in warmer climates. A great part of the distinctions contained in books of nosology is therefore lost on us; and we are obliged to content ourselves, in the course of long experience, with useful facts, instead of imaginary arrangement. Dr. Pearson's little treatise contains a very rational and judicious plan of treatment for this disease.—An introductory advertisement promises a larger work on this subject. Do

Art. 33. *A Meteorological Journal of the Year* 1799, kept in London. By William Bent. To which are added Remarks on the State of the Air, Vegetation, &c.; and Observations on the Diseases in the City and its Vicinity. 8vo. 2s. Bent. 1800.

This useful register of the natural history of the year, and of medical observations, is continued with Mr. Bent's usual diligence and accuracy. Do

Art. 34. *A Case of Diabetes*, with an Historical Sketch of that Disease. By Thomas Girdlestone, M. D. 8vo. 3s. Robinsons. 1799.

The case, which serves chiefly as an introduction to this work, was cured by a diet of animal food. Dr. G. considers the occurrence of a degree of phymosis as a pathognomonic symptom of diabetes. The following note contains a confirmation of this fact, which it may be important to remark:

'Not long since, conversing with my friend, Dr. Lubbock of Norwich, he informed me, that a person had called upon him to be relieved from a phymosis, which had troubled him for a few weeks, and for which he had been previously under the direction of a medical gentleman for some time; that, upon finding the phymosis did not yield to the applications commonly useful in such cases, Dr. Lubbock began to suspect it was connected with the diabetic diathesis, and upon inquiry, found that the patient discharged eight pints of urine in twenty-four hours, sweet to the taste, and readily passing into the vinous fermentation; he was in apparent health, and had made no complaint of general disease. And it is, with Dr. Lubbock's permission, that this fact is published.'

The historical view of this disease is very copious and accurate, with the great recommendation of being conveyed in few words. The theory of diabetes, which we cannot consider as established on the chemical hypothesis, still admits great variety in the mode of cure. Perhaps more numerous dissections may exhibit morbid states of the kidneys, which will present greater difficulties in therapeutics than in pathology. The very different and irreconcilable remedies, which Dr. G. has quoted from authors, as having been successfully employed in the disorder, have led us to make this reflection.

Our medical readers will find themselves much obliged to Dr. Girdlestone for this essay. Fe.

POLITICAL, &c.

Art. 35. *Mr. Pitt's Democracy manifested;* in a Letter to him, containing Praises of, and Strictures on, the Income Tax. By Thomas Clio Rickman. 8vo. 1s. 6d. Sold by the Author.

This correspondent of the Minister may be intelligent and shrewd, but we apprehend that even his own friends will not stand up for his good breeding and his candour. Addressing the right honourable Gentleman, he familiarly says to him, 'I have never had but one opinion, Sir, of your talents—*I have* ALWAYS *thought them below mediocrity!!!*' The incomparable sagacity of Mr. Rickman has long put him in possession of a discovery, certainly one of no small moment, which to this very day has escaped both the friends and the enemies of Mr. Pitt! The author complains of the shackles on the press; and, but for them, what numbers of like discoveries might not have delighted and benefited the world? If he be right in thinking that no topics are safe which do not include the praise of the Prime Minister, who does not see that he runs an imminent risque by publishing this very discovery; since even Mr. Erskine could not bring it within the safe topics? Ja.

Art. 36. *The Rise and Dissolution of the Infidel Societies in this Metropolis:* including the Origin of Modern Deism and Atheism; the Genius and Conduct of those Associations; their Lecture-Rooms, Field-Meetings, and Deputations; from the Publication of Paine's "Age of Reason" till the present Period. With general Considerations on the Influence of Infidelity on Society; answering the various Objections of Deists and Atheists, &c. &c. By William Hamilton Reid. 8vo. 2s. Hatchard. 1800.

The

The details and representations of Mr. W. H. Reid may be considered as forming a proper supplement to the similar publications of the Abbé Barruel, and Professor Robison; of which sufficient accounts have appeared in our Reviews.

Art. 37. *A Parochial Plan for ameliorating the Condition of the Poor.* 8vo. 1s. 6d. Debrett. 1800.

It is proposed by this plan to infuse into the poor a spirit of decency, a love of economy, a desire of knowlege, and a regard for character. We think that the idea is highly worthy of the attention of those who are concerned in the management of our poor, and we strongly recommend it to their notice. Few services to the country would be so great as the effectual promotion of the above objects. The moral state of the poor has long been neglected to our disgrace, is still neglected to our loss, and, if we proceed as we have done, it will be neglected to our hurt. The subject is becoming an awful one, and it invites the most serious consideration of active benevolence and genuine patriotism. Jo.. s.

Art. 38. *Hints for History*, respecting the Attempt on the King's Life, May 15, 1800. By the Rev. Sir Herbert Croft, Bart. 8vo. 1s. 6d. Wright.

The courage shewn by his Majesty on a late most awful occasion, and the affection of his family, exhibited a picture gratifying to every good and loyal mind. To perpetuate it, to display it in its proper colours, and to preserve the lesser tints, is the aim of the Reverend Baronet in this little publication. In favour of a design so worthy, even criticism may exercise courtesy. Do

Art. 39. *Substance of the Speeches of his Royal Highness the Duke of Clarence, in the House of Lords*, against the Divorce Bill. 8vo. 1s. 6d. Ridgway. 1800.

We were prepared to expect that, in these speeches, proper feelings, good sense, and a spirit of gallantry would be displayed: but the learning of a civilian, the information of a general scholar, views worthy of an able statesman, and remarks which shew the wise observer of human nature as well as the man of the world, we confess we did not anticipate in a person so young, and so much of whose life had been devoted to professional pursuits and to gaiety. It has appeared to us that, on the part of the advocates of the measure so ably opposed by the Royal Duke, there has been more zeal than knowlege. We are happy that we have on our side not only illustrious authority, but great intelligence and powerful reasoning. Let those, who imagine that we flatter royalty, read these speeches; and if, afterward, they prefer the accusation, we shall be ready to plead to it. Do

Art. 40. *A Review of the Political Conduct of the Hon. C. J. Fox.* Addressed to the Celebrators of his Birth-day, and other Admirers. 8vo. 1s. 6d. Cawthorne. 1800.

We are told that the present effusions were originally no more than a private communication; and if they had never been elevated to any thing higher, we sincerely believe that neither the reputation of the writer, nor the interests of the public, would have suffered.

We shall not follow the author into his accusations of Mr. Fox, founded on the predilection of that gentleman for the French Revolution in its origin; on his opposition to measures of hostility, to the war itself, and to the restraints recently imposed on our liberties; these are points on which wise, well informed, and well disposed persons have differed, and which remain too uncertain and obscure at this moment, to form grounds on which to build the censure or the praise of any public man:—but we shall beg leave to ask the writer, where he finds the account of the decree of the 19th of November 1789, which sounded the trumpet of sedition and rebellion all over Europe, and which preceded Mr. Fox's speech on the army estimates? where he learnt that Mr. Fox's secession preceded the stoppage of the Bank? and what law, written, or unwritten, gives the Attorney-General controul over what is spoken in parliament?

Art. 41. *Forethoughts on the general Pacification of Europe.* 8vo. 2s. Wright. 1800.

When the pen of this writer moved, Paul was an ally of Britain, the French seemed for ever shut out from Italy, and the departments of the west were in open revolt. Such was the actual state of things; the future appeared to him teeming with promise; and the view elevated his spirits. In this way, we are able to account for the lofty projects which his mind entertains, for the fairy scenes which his imagination conjured up, and amid which he seems so fond of roaming.

Pacification, we are told, is not to be attempted till there is an order of things in France capable of giving permanence to peace; till France, owning her past offences, shall cordially join with the other states of Europe in coercing and binding up, by some grand federal act, those principles of dissolution which sprung up in her territory; and till the same France shall, from a regard to the security of England and the tranquillity of Europe, renounce Belgium. Whether this be not putting off peace *usque ad Græcas Calendas*, we shall leave others to judge, and shall proceed with the author.—As soon as these preliminaries become attainable, let the voice of humanity be heard, let each belligerent power appoint plenipotentiaries, and let these august persons hasten to some place of meeting, to give peace to afflicted nations. The preliminaries settled, all the rest appears easy to our author, though the treaty to be concluded is to be no common one: it is to be another treaty of Westphalia; it is to re-lay the base of Europe, and to give new sanctions to the law of nations. This great business arranged, in order to render war less frequent in future, the author proposes that a permanent congress, consisting of ambassadors from the several states of Europe, should be held in some centrical convenient situation; that this body should be employed in watching over and preserving the peace of Europe; and that parties, before they commence hostilities, are to submit their quarrels to this tribunal, in order that it may employ its good offices to bring about a reconciliation between them.—The writer is anxious to have it understood that his project differs materially from that of the Abbé de St. Pierre, as given by Rousseau. One difference, we own, struck

struck us very forcibly; the present writer is more fair than Rousseau; he does not mislead by eloquence, nor deceive by ingenuity.

From these high speculations, the author descends to the subject of the late proposals for negotiation: but here he has been anticipated in all his arguments, by Mr. Pitt, in his splendid speech on the same subject, already noticed by us. Jo.. S.

Art. 42. *Substance of the Speech of Thomas Jones*, Esq. F. R. S. F. A. S. and M. P. on his Motion for Peace, in the House of Commons, May 8, 1800. 8vo. 1s. 6d. Debrett.

In the Speech of this scientific and literary M. P. who is F. R. S. and F. A. S. we looked for some excellence: but we have been able to find no trace of any, except it be that of intention. If the most persuasive speech * ever delivered in a deliberative assembly failed of its effect, little was to be expected from any other effort. Do

Art. 43. *Syllabus, or Abstract of a System of Political Philosophy;* to which is prefixed a Dissertation recommending, that the Study of Political Economy be encouraged in the Universities, and that a Course of public Lectures be delivered on that Subject. By Robert Acklom Ingram, B. D. Fellow of Queen's College, Cambridge. 8vo. 1s. 6d. Debrett.

This Syllabus is preceded by an introduction; in which the author, with considerable ability, urges the necessity of instructing academical students, who may possibly be called to the service of their country, in the rudiments of political science. He balances the evil supposed to be attached to political discussions, against the good which would result when such discussions are conducted temperately and systematically. Rational inquiry, he well observes, is favorable to true liberty.—His remarks concerning the clergy deserve attention:

'It is unnecessary to expatiate here on the indispensable propriety, that those, who are designed to occupy a seat in either house of legislation, should be perfectly instructed in the principles of government, and the political interests of a community. I shall advert to some other classes, where the expedience of this kind of information may at first sight appear less obvious. The clergy, at present, may be considered, not only as the guardians of religion, but as most commonly the vehicle, by which every species of information is communicated to other classes. In many country parishes there is not usually resident any one person of liberal education, except it be the clergyman. But with every parish some clergyman has a concern. It is to the clergy therefore, that the community must have respect, as the principal instruments, by which the internal melioration of society is to be advanced, liberal knowledge disseminated, and schemes of parochial and provincial improvement reduced to practice. But plans of reformation, unless they are deduced from the stores of a well-informed mind, and make a part of a comprehensive system of

* Mr. Fox's speech on the subject of the correspondence with Bonaparte; see M. Rev. March, p. 314.

national improvement, may often in their general consequences prove injurious. It seems then highly expedient, that the clergy, as the chief instruments of internal reformation, should possess enlarged views of the principles of political economy, and of those secondary motives of human conduct, by which mankind are commonly most effectually led to industry and virtue, and even to the consideration of the primary motive of religious obligation. Now grossly defective as the education of the clergy is with regard to sacred literature, it is still more so with respect to every object, that has any connection with the practical duties of their station: in the discharge of which the greatest assistance would be derived from that science, the study of which is here recommended. For what indeed is the object of political philosophy, but in its most comprehensive sense the practice of religion and morality. To do good is the characteristic of Christianity; and the science of politics instructs us to render our good actions as extensively beneficial, as possible.

'In the next place, country gentlemen of property possess abundantly the means of aiding and assisting the clergy in the promotion of schemes of internal reformation and improvement; and from their more commanding influence have it in their power indeed to accomplish various objects conducive to the happiness of the community, beyond the ability of the clergy. It is of the highest importance therefore, that this class, as many as are not actually engaged in some ostensible employment, should be induced to reside upon their estates, or in the neighbourhood, where their influence is most extensive; and that their minds should be possessed of such information, as is calculated to render their residence truly advantageous to the community; that they should be effectually reclaimed from a profligate abuse of time and property, and prepared to experience a satisfaction in the discharge of those duties, by which society is meliorated, and happiness diffused.

'Amongst other subjects highly deserving the attention of country gentlemen, and not unworthy some share also of the notice of the clergy, is an insight into the scientific principles of agriculture, which from its importance to the prosperity of the nation, might, with propriety, constitute a part of a course of lectures on political philosophy, if indeed it were not the subject of a separate lecture. Improvements in agriculture are not to be looked for from professional farmers. They have neither sufficient information, in general, for schemes of experimental husbandry, nor can it be expected, that they should incur the hazard, or rather the more certain loss, attending a series of experiments, or the introduction of a novel practice. This must, therefore, be the business of gentlemen of landed property; and should be regarded as a duty they owe to the community, by fair and sufficient trials, to ascertain the value of every presumed agricultural improvement, and by their own practice, if it is proved advantageous, to exhibit an ostensible example of its success, and thereby to recommend it to the neighbouring proprietors and tenantry. How much better prepared will the country gentlemen be for this valuable employment of their time, if they possess also the

principles

principles of science, and how much more likely is it, that, after their minds have been for some time occupied in this highly interesting study, they should feel a pleasure in reducing it to practice in a series of decisive experiments?'

Mr. Ingram then suggests the plan for which the present syllabus is composed; and this syllabus reflects much honor on the learning and acuteness of its author. The attention is skilfully directed to the proper objects of consideration; and the opinions of the writer, as often as they emerge, seem to merit praise as the fruit of rational and careful inquiry. If blame attach any where, it is on the vast extent and variety of matter proposed to be comprehended within the compass of a few lectures.

R. Wood....e.

MISCELLANEOUS.

Art. 44. *Solitude;* written originally by J. G. Zimmerman. Volume the Second. *With four elegant Plates.* 12mo. pp. 370. 6s. Boards. Vernor and Hood, &c.

Of this second volume, we have already announced a prior translation, in our 29th vol. N. S. p. 176: but the present version certainly possesses some advantages over its elder brother. Among these, the principal is the addition of notes; which furnish the reader with biographical notices of the several characters of whom mention occurs in the course of the work, and which explain or illustrate whatever sentiments or doctrines are but obscurely or concisely mentioned by the author. Poetical passages, from the best of our English writers, are also very copiously introduced into the body of the work, wherever they served to exhibit the idea of M. Zimmerman with more energy or beauty than mere prose could communicate.—Besides these advantages, this translation is ornamented by four good engravings; and it is provided with a copious index, which certainly renders it not a little more useful to the reader, by enabling him readily to find the sentiment of the author on any particular topic.

With respect to the merit of the two translations, not having the original before us, we can only say that, while the former appeared to deserve praise for the precision and neatness of its language, the present is evidently more free, full, and diffuse.

Wall..e.

Art. 45. *A Letter to Mr. Eton,* from a Merchant in Turkey, in Answer to a Chapter in his Survey of the Turkish Empire, to prove the Necessity of abolishing the Levant Company; and also on Quarantine Regulations, highly Interesting to Great Britain at the present Moment. Humbly addressed to Parliament. 8vo. pp. 32. 1s. Mathews. 1799.

We are told by the publisher that this paper was sent from Constantinople; that, though it be not the production of an elegant pen, it contains sound reasoning, which is all that is required on such topics; and that the knowlege of the Levant trade, displayed in it, is the result of very long practice. It has not been thought proper, therefore, to make any changes in it, nor any additions to it; nor indeed has the person, who received the manuscript for publication, any authority to correct it.

The

The author affirms that the Levant trade is not a monopoly, since, when a man can be free of it by paying twenty pounds, he is not excluded; and if there be no exclusion there is no monopoly. He adds very justly, that the charter was not for a time, but for ever. If no body had opened the trade, there would have been no trade to Turkey; therefore, as our ancestors opened it, it was theirs, and by inheritance it is ours. When a man gains land from the sea, by carrying out banks or dams, it is his for ever, not for a limited time; because, if he had not made the dams, there would have been no land; except somebody else had done it, and then he would have been in the other's case, and the thing is the same.

What our Constantinopolitan merchant advances in favour of the exclusive privilege of the Levant company will give the reader a sufficient specimen of his mode of reasoning, and of the rough manner in which he treats his correspondent.

'It may be well for the French, or Dutch, or such people, to *level* every thing, but England should preserve her old honours, rights, privileges, and dignities. It is unbecoming the grandeur of a kingdom like Great Britain, to have pedlars, hawkers, and riders running about the Turkish empire, as you recommend, to seek commissions of Turks, Jews, and infidels, and worse, of Greeks and Armenians, who would soon so overstock the markets that no honourable trader or good house would find any profit on their sales. Is not this ruining the trade, by letting in interlopers? Was it not for the by-laws, the new adventurers you talk of, would not have done much better; but the by-laws have preserved the little trade that is left, and kept up prices, for without profit who will trade that has any thing to lose? This shews you do not understand it.

'The French tried the experiment that you recommend. Count St. Prieste, the French ambassador, thought too that he understood trade, just like yourself, and got the Marseilles trade thrown open. The consequence was, that all the Greeks, Jews, and Armenians in every scale in the Levant, sent commissions to France, or went themselves and imported such large quantities of merchandize that the markets were overstocked, and whilst these people were selling all over the inner parts of the country and carrying them as far as Bagdad and Georgia, a single French house could not sell a bale of cloth nor send home any returns: so the merchants in Marseilles, for want of money, half of them stopt payment; and raised such a demur that the king and council took it into consideration and revoked the edict. And the chamber of commerce of Marseilles, not content, made friends in Paris, and got the ambassador turned out.

'This is exactly the same case that would happen to us and our trade, if your advice is taken. There is no occasion for any other reason to be quoted. But I have still a great deal more to say yet on this subject, that Lord Liverpool, and the other lords of trade may not be deceived by those that do not understand the Turkey trade fundamentally, and the rights of the Levant company.'

The author's professed design was to shew that Mr. Eton has written on a subject which he does not understand; or, secondly, that if he does understand it, he has misrepresented it entirely; thirdly, that there

there is a great deal of malice and injustice in what he says; and fourthly, that, though he talks in a high style against French principles, yet at the bottom he has principles which, if executed, strike at the root of hereditary rights, and therefore are true French principles. We think that the charges are not clearly proved. Tooke.

Art. 46. *A Funeral Oration*, delivered in the Brick Presbyterian Church in the City of New-York, on the 22d Day of February, 1800, being the Day recommended by Congress to the Citizens of the United States, publicly to testify their Grief for the Death of General Washington: by Appointment of a Number of the Clergy of New-York, and published at their Request. By John M. Mason, A. M. Pastor of the Associate-Reformed Church in the City of New-York. 8vo. pp. 23. New-York. 1800.

Art. 47. *A Funeral Eulogy*, occasioned by the Death of General Washington. Delivered February 22, 1800, before the New-York State Society of the Cincinnati. By William Linn, D. D. one of the Ministers of the Reformed Dutch Church in the City of New-York. 8vo. pp. 44. New-York. 1800.

These eulogies are of various rather than unequal merit. In his style, Mr. Mason pursues the splendid and florid model adopted in Europe; while Dr. Linn aims at a simplicity suited to the state of an infant republic, and adds to it that tincture of piety which reminds us of the religious features which formerly distinguished the northern states. We shall allow them both to speak for themselves, for they both do credit to their profession and their country.

Mr. Mason thus describes the commencement of hostilities with France, and the appointment of General Washington to command the army:

'That he should ever again endure the solicitudes of office, was rather to be deprecated, than desired. Because it must be a crisis singularly portentous, which could justify another invasion of his repose. From such a necessity we fondly promised ourselves exemption. Flattering, fallacious security! The sudden whirlwind springs out of a calm. The revolutions of a day proclaim that an empire was. However remote the position of America; however peaceful her character; however cautious and equitable her policy; she was not to go unmolested by the gigantic fiend of Gallic domination. That she was free and happy, was crime and provocation enough. He fastened on her his murderous eye: he was preparing for her that deadly embrace, in which nations supine and credulous had already perished. Reduced to the alternative of swelling the catalogue of his victims, or arguing her cause with the bayonet and the ball, she bursts the ill-fated bonds which had linked her to his destinies, and assumes the tone and attitude of defiance. The gauntlet is cast. To press on is perilous: to retreat, destruction. She looks wistfully round, and calls for WASHINGTON. The well-known voice, that voice which he had ever accounted a law, pierces the retreats of Vernon, and thrills his bosom. Domestic enjoyments lose their charm; repose becomes to him inglorious; every sacrifice is cheap, and every exertion easy, when his beloved country requires his

his aid. With all the alacrity of youth, he flies to her succour. The helmet of war presses his silver locks. His sword, which dishonour had never tarnished, nor corruption poisoned, he once more unsheaths, and prepares to receive on its point the insolence of that foe whose intrigue he had foiled by his wisdom.'

The following is Dr. Linn's description of the hero, when wielding the thunder of war:

'His attention to the duties of his station was incessant. In the field no opportunity escaped him to harass or attack the enemy; and he was never found unapprehensive of their designs, or unprepared to meet them. In winter quarters he revolved and digested the operations of the next campaign. He was not seen indulging in the amusements of a theatre, dissipating his time at a gaming table, or reclining on the lap of a Delilah. His bed at camp was often hard. He often lay down in his daily dress. His horse stood equipped near him. Or, he sat in council. Or, he examined the vigilance of his posts. Or, he penned the dispatch. The concerns of America wholly occupied his mind. Americans, you may well love him, for he saved you much blood and treasure. He watched for your safety while you slept.'

The succeeding sketch does not fall short of the grandeur of the subject:

'Learning to estimate justly all human glory, and matured by experience; accustomed to lofty conceptions, and moving always in the important spheres of life; impressed with a sense that he derived all from God, and that all should be devoted to his service; his deportment was noble, equally removed from the supercilious and the vain. Some men have been great at one time, and despicable at another; some men have performed a single great action, and never rose to the like again; but to him great actions seemed common. Some men have appeared great at the head of armies, or when surrounded by the trappings of power, and little when stripped of these, and alone; some men have withstood the storms of adversity, and been melted by the sunshine of prosperity; some men have possessed splendid public talents, and disgraced these by sordid private vices; but it is difficult to determine when and where WASHINGTON shone the brightest. It can only be said, that he was *uniformly* great.' Jo..s.

Art. 48. *The Life of George Washington*, late President and Commander in Chief of the Armies of the United States of America: with Biographical Anecdotes of the most eminent Men who effected the American Revolution. By John Corry. 8vo. 3s. 6d. sewed. Kearsley, &c. 1800.

This is rather an abridged account of the contest between Great Britain and her colonies, than a life of General Washington. From histories, travels, and private anecdotes accessible on this side of the water, a much more complete work than the present might have been formed. It is, however, a publication which may be useful to a certain class of readers: for it is every way unexceptionable, and is written in a lively and agreeable style. A proper life of the illustrious western hero must come from his own country. D?

Art.

Art. 49. *A Dissertation on Rural Improvements*; being the Substance of an Introduction to the Ninth Volume of the Letters and Papers of the Bath and West of England Society. To which is added a Postscript, containing a Georgical Address to the Members, on his Resignation of the Office of Secretary to that Society. By William Matthews. 12mo. 6d. Robinsons.

Having recommended the reprinting of this useful tract in the form of a pamphlet, for the purpose of giving it a more extensive circulation than it could obtain in the volume of the Bath Papers to which it was originally prefixed, [see Rev. vol. xxxi. N. S. p. 388.] we take the first opportunity of announcing it, and of informing the friends to the agricultural interest of Britain, that it is printed in a cheap form, to facilitate its distribution.

While the Bath Society express their opinion of the good sense and ability of their Secretary, circumstances of a private nature have obliged Mr. M. to resign his office. On this occasion he has *broken out* into poetry; which, if not most excellent *as poetry*, is unobjectionable in point of advice and sentiment. We think entirely with Mr. M. on the subjects of *Commerce* and *Country Workhouses*; and as to *roads*, we would submit it to him and to the public to determine whether *three* things ought not to be kept in view with respect to them; 1st, the *road-place*, or *amplitude*, over which the road is to pass. 2dly, the width of what is properly *the road*, to be sustained by hard materials; and 3dly, a requisite convexity.

On the *road-place*, as well as on the road itself, no encroachment should be suffered; since on the amplitude of the first will depend the good state of the second. This open space or width, so necessary to the free action of the sun and air, is termed *waste* because it is not absolutely covered with hard materials to carry heavy weights; and it is often complimented away by piece-meal, till at last it becomes so narrow and overshadowed, that a good road is impracticable, till ground of which the public have been plundered is re-purchased, and thrown again into the public way.

Mo-y.

Art. 50. *Thoughts on Non-Residence, Tithes, Inclosures, Rare Landlords, Rich Tenants, Regimental Chaplains, &c.* By *the Author*. 8vo. 2s. West and Hughes.

By a painter, he might have said, who has endeavoured to sketch the likenesses of some of our non-resident clergy. For the credit of the order, we hope that they are caricatured. If there be many such, can we be surprized at the progress of irreligion and impiety? Yet this old soldier (for such he calls himself) professes to draw from nature, and not to paint imaginary portraits. Be this as it may, the clergy who resemble his pictures are not what they ought to be. Livings should not be considered as mere sinecures, or life-hold estates; an important duty attaches to them; and that duty should be seriously discharged. While the state takes care of the revenues of the clergy, they should also take care that their appointments are not in vain.

The design of this pamphlet is excellent, and each subject mentioned in the title is pleasantly discussed.

Do

SINGLE

SINGLE SERMONS.

Art. 51. *The Character of Demetrius;* preached 7th April 1799, on the Death of the late Rev. William Blake, forty-four Years Pastor of the Protestant Dissenting Congregation in Crewkerne, Somerset. By T. Thomas; to which are added the Address and Prayer delivered at the Interment by Joshua Toulmin, D. D. with a Sketch of the Character, and an Elegiac Poem to the Memory of the deceased, by F. Webb. 8vo. 1s. 6d. Palmer.

It is one recommendation of this pamphlet, that it discovers that candour, unanimity, and good-will, between persons whose sentiments in some respects considerably varied, which are so congruous and agreeable to the Christian character. Mr. Blake, to whose memory it is particularly appropriated, appears to have inclined to Calvinism: but this abated not his friendship and cordiality with men of worth and virtue, although their opinions diverged rather widely from that system. His family was respectable, and he might boast a connexion with Admiral Blake, who obtained great celebrity in our English annals: but he had the higher honour of being a man of piety, probity, and benevolence; useful and respected in the place of his abode, and justly lamented.

The discourse on this occasion, and the address at the interment, have great propriety, and are sensible and ingenious; they are moderate and liberal respecting opinion, and at the same time (as sermons ought to be,) are directed to practice, founded on and assisted by the discoveries, instructions, and hopes of the Christian revelation. Dr. Toulmin, at the grave of a friend and a minister, with affection and animation, employs the opportunity which the solemnity afforded, to comfort and edify the audience. Mr. Webb, the friend of Mr. Blake's early days, and the companion of his youthful studies, adds a very handsome and affectionate tribute of respect to his memory, and finishes the whole by a suitable elegiac poem. Hi.

Art. 52. *Dearness occasioned by Scarcity, not Monopoly; and the Duties of Men arising out of the Circumstances of Providential Visitation, recommended:* delivered in a Parish Church in the County of Northampton, March 12, 1800; being the Day appointed for a General Fast. To which is added an *Appendix*, containing Hints of Practical Expedients for alleviating the Calamity, and in general improving the Condition of the Poor. Together with a Table of the Average Price of Wheat in each Year from 1595 to 1798 inclusive. 8vo. 1s. 6d. Hatchard. 1800.

Though the names of the preacher of this sermon, and of the parish church in which it was delivered, are omitted in the title, the dedication supplies both; and we find that the author is the Rev. Septimus Hodson, and that the parish is Thrapston. Both the sermon and appendix contain some observations well adapted to the circumstances of the times, giving useful hints to the rich and the poor. The recollection of the late harvest will account in a great measure for the dearness of corn, without placing it entirely to the

score of monopoly; yet unfortunately, scarcity, or a short stock, will always be a temptation to speculators; so that the one evil will, to a certain extent, uniformly be productive of the other.

Art. 53. *The Christian Militant:* delivered to the Ware Volunteers, Aug. 28, 1799, at the Consecration of their Colours. By Henry Allen Lagden, A. M. 8vo. 1s. Clarke.

In a cautionary advertisement, prefixed to this discourse, the author 'disclaims any intention of reflecting disrespectfully on a sect of Christians, whose principles,' he justly observes, 'of *peace on earth and good-will towards men*, cannot be too highly revered.' By this sect or division, he plainly means the *Friends*, vulgarly denominated *Quakers*. We readily acquit him of any such design, although he appears to attack one of their favourite maxims.—*War* is undoubtedly in *perfect* opposition to the precepts and spirit of Christianity; while at the same time it can be neither inhuman nor unchristian to resist the attacks of oppression; and with a firm, yet benevolent mind, endeavour to maintain those rights and advantages with which Divine Providence has entrusted us.—This is the cause, we apprehend, which the well-written sermon before us is intended to support and recommend.

CORRESPONDENCE.

'*To the* MONTHLY REVIEWERS.

'GENTLEMEN,

'IN your review of the 4th vol. of the Edinburgh Transactions, you make honorable mention of a method suggested by me for solving all the cases of Plane and Spherical Triangles: but as that method has suffered from the press, and some persons have applied to me for an explanation, I beg leave, through the channel of your publication, to give it to the public correctly. Accordingly I here subjoin the Theorems, as they ought to have appeared in the Transactions, with a short illustration of their application. A principal recommendation of these rules is that they rid Trigonometry of all ambiguity, so far as it can be effected, and that they are particularly useful in the solution of Spherical Oblique-Angled Triangles. To apply them to Plane Triangles, instead of the Sine or Tangent of a Side, take the Side itself. That they may be more easily remembered, the following words, formed from the abbreviation of the terms of the properties, should be committed to memory; Sao, Satom, Tao, Sarsalm.

'I have the honor to be, Gentlemen,

Your most obedient humble servant,

Cranston Manse, WALTER FISHER.'
May 27, 1800.

Theor. 1st. Given two parts and an opposite one.

$$S.\,A : S.\,O :: S.\,a : S.\,o.$$

Theor. 2d. An included part given or sought.

$$S.\frac{A-a}{2} : S.\frac{A+a}{2} :: T.\frac{O-o}{2} : T.\frac{M}{2}.$$

Theor.

Theor. 3d.

$$T.\frac{A-a}{2} : T.\frac{A+a}{2} :: T.\frac{O-o}{2} : T.\frac{O+o}{2}.$$

Theor. 4th. Given the three Sides or Angles of an Oblique-angled Triangle.

$$S.A \times S.a : R^2 :: S.\frac{\overline{A+a+l}}{2} \times$$

$$S.\frac{\overline{A+a-l}}{2} : S.\frac{\overline{M_2}}{2}.$$

'M denotes the *middle* part of the Triangle, and must always be assumed betwixt two given parts. It is either a Side, or the supplement of an Angle, and is sometimes given, sometimes not.

'A and a are the two parts *adjacent* to the middle, and of a different denomination from it.

'O and o denote the two parts *opposite* to the adjacent parts, and of the same denomination with the middle part.

'l is the *last* or most distant part, and of a different denomination from the middle part.'

A Correspondent, who signs in behalf of *Many constant Readers of the M. R.*, and who thinks that we have spoken too mildly of one or two publications which he deems unfavourable to liberty, appears to have suffered his penetration to have been misled by too hasty a conclusion. Let the words of the good and pious Psalmist stand as our answer to all such misapprehensions:

"IF I FORGET THEE, O JERUSALEM, LET MY RIGHT HAND FORGET HER CUNNING: IF I DO NOT REMEMBER THEE, LET MY TONGUE CLEAVE TO THE ROOF OF MY MOUTH!"—Psal. cxxxvii. ver. 5, 6.

Dr. Wn.'s letter, from the Continent, is received with much pleasure. The book to which it alludes has not fallen into our hands; and our worthy Correspondent's account of its merit does not induce us to make any extraordinary inquiry for it.

W. S. will find an account of Mr. Falkner's Travels, in our 51st vol. p. 409. Our recollection does not enable us to answer the other question of this correspondent.

Mr. Cooper's Letters on the Irish Nation, concerning which A. B. inquires, are noticed in the *Catalogue* part of this Review.

We believe that there has been no translation of the work mentioned by another correspondent, who also signs A. B.

☞ In the last Appendix, p. 534, l. 12. for '1798,' r. 1799. In the Index, art. *Deaf*, for '*Menx*,' r. *Memoirs*; and in the art. *Latham*, dele *Limax* after Birds.